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Proceedings of the Sunday School convention

Deseret Sunday
School Union

FIRST SUNDAY SCHOOL CONVENTION

—OF THE—

MONDAY, NOVEMBER 28th, 1898.

9:30.	Singing Practice under the direction of Elder George D. Pyper.	
	Organist.....	Prof. J. J. McClellan.
	Coronetist	Prof. John Held.
	The following songs were rehearsed: "A Jubilee Song," (Deseret S. S. Song Book, p. 143); "Hope of Israel," (p. 34); "Marching Homeward," (p. 35); "Gather Round the Standard Bearer," (p. 145).	
10:00.	Opening Prayer.....	Elder George Teasdale.
	Song, "Come Along," (p. 124).....	By the Congregation.
	Address of Welcome	General Supt. George Q. Cannon.
10:30.	Objects of the Convention.....	Elder George Reynolds.
10:45.	The Sunday School Treatise and its Uses	Second Asst. General Supt. Karl G. Maeser.
	Organ solo, "O my Father,".....	Prof. J. J. McClellan.
11:20.	How to best maintain order in the Sunday School	Elder Seymour B. Young.
	Remarks, }	First Asst. General Supt. George Goddard.
	Song, "Hold the Fort," }	
11:50.	How to secure the attendance of delinquent pupils	Elder James W. Ure.
	Singing, "Zion Prospers, all is Well," (p. 85)	By the Congregation.
12:20.	Benediction	Elder Heber J. Grant.

ADDRESS OF WELCOME.

GENERAL SUPERINTENDENT GEORGE Q. CANNON.

I am very glad this morning to see such a goodly attendance of delegates to this convention, and I welcome you with all my heart—with all our hearts (speaking for all); and we trust that while we are here we shall have a pleasant time, a time of enjoyment, a time which will be profitable to all of us; and that when this convention ends we shall go away feeling that the time has been exceedingly well spent; and that we have received instruction, admonition, counsel and direction that will be of great benefit to all of us in our various labors.

We have felt for some time that something was needed to give a fresh impulse to our Sunday School work. There has been a disposition, some of our brethren have thought, to allow matters to lag, and a spirit of indifference has been growing, it has been thought by some, especially by those who have visited the various Annual Stake conferences. This ought not to be. To correct this, and to infuse new life into our movement and labors, it was decided at our general conference to hold this convention.

Now, while subjects have been assigned to various brethren upon which to speak, we want the utmost freedom to prevail—we want no stiffness, nor formality, nor anything that would check the Spirit or that free intercourse that should exist in a convention of this character. For myself, I may say that I am exceedingly desirous to have all the brethren, as far as they can, participate in the proceedings; to ask questions; if anything arises that requires explanation, to take the greatest pains to have those explanations made; and also, if any one has anything in his mind connected with his labors or the management of his school, that he will be free to express that and ask concerning it. In order that there may be no misunderstanding on the part of those who may be in the body of the house concerning the questions they shall ask or that shall be asked, it is desired that those questions be repeated. And I think it will be still better for brethren or sisters who may have questions to ask, to write the questions and let them come up to the stand to be read, so that all may hear them.

In the few words that I shall speak at this time, I need not dwell upon the importance of this movement, upon the good it has effected, the good it can effect, and the grand results that flow from the proper organization and maintenance of Sunday Schools. I presume that there is no one present that does not, to a very great extent, appreciate all these

points. I look upon the Sunday School work as one of the most important works that we have in the Church. The Lord inspired this organization, and it was not organized one day too soon, apparently; for those who were desirous of winning away our children from the faith found that by the organization of these Sunday Schools their plans in relation to our young people were spoiled or interfered with. Those of you who are old enough, know the condition of affairs at the time of the organization of the Sunday School Union. A prominent Episcopal bishop of this city, while in New York conversing with influential friends upon his mission in this country and the prospects before him, made the statement that Brigham Young was a very remarkable man, a man of great power, a great organizer, and he had done a great deal; but Brigham Young himself was an uneducated man, and he did not know or appreciate the value of education. It was no use, the bishop said, to attempt to do anything with the adult "Mormons;" they could not be converted; they were too well grounded in their faith; but, he remarked, there is a great opening for successful work among the children in Utah, if good schools were only established there and education made attractive to the young. The Mormon people, he concluded, are not in a condition at the present time to resist the influence of such an educational movement as this. In this manner he appealed to his friends, who were wealthy people, and he urged upon them the necessity of subscriptions, in order that a movement of this kind might be undertaken. St. Mark's school was established about that time, and the effort was made, as doubtless many of you remember, to have schools throughout our Territory of such a character as to attract the attention of our boys and girls, who were desirous of availing themselves of the opportunities for education.

This Sunday School movement was effected about that time, and the results are before us. We have now a Sunday School system, not only throughout our own state, but in adjacent territories and states, and extending its influence and organization to foreign lands where our Elders are laboring. There is no doubt in my mind that this organization, properly conducted, in the various branches of the Church, will result in the drawing in of a great number of children to the schools and into the Church, because when people once taste the truth, even young children, they are attracted by it. There is something sweet about the truth. It fortifies them against error, and it puts them in a position where they can see the fallacies of many of the doctrines that are taught in the sectarian world. In this direction I anticipate great results. I think that the labors of the Elders will be greatly increased and facilitated by the organization of Sunday Schools abroad. Of course, at home it should be our effort to bring every child in the land, whether of parents who have our

faith or of parents who do not believe as we do, into our schools and within the scope of their influence. No unprejudiced person can certainly object to the teachings that are imparted in the Sunday Schools; for they will make children better who listen to them and put them in practice.

Now, my brethren and sisters, while we are here let us pray in our hearts that the Spirit of God may reign in our midst, and that those who speak to us may do so under its influence. We want you all to be happy, and anything that we can do to contribute to your happiness and enjoyment we will gladly do. If there are any delegates who have not obtained places where they can stay, we wish them to give us notice. A committee has been appointed to see that all are provided with places. If any delegates are without badges, they can obtain them. As I have remarked to you, be sure and ask all the questions that you think will throw light upon the subjects. Of course, we do not want frivolous questions asked, nor time occupied in frivolous discussion; but anything that will throw light upon the subjects presented, we wish you to present with the greatest freedom. Another thing that will be well for you to do is to take notes of that which is said. If everyone will provide himself or herself with a book and take such notes as will refresh the memory afterwards, it will be found very profitable. We would like you all to attend every session; of these there will be three each day.

I pray that the Lord will be with us all, and fill us with His Holy Spirit, that we may have a time of unalloyed enjoyment while we are together, which may God grant, for Christ's sake. Amen.

THE OBJECTS OF THE CONVENTION.

BY ELDER GEORGE REYNOLDS.

All things human ebb and flow; they have their periods of progress and retardation; they do not advance equally at all times. This is even true of interests connected with the kingdom of God. Apparently our Sunday Schools are no exception to this general rule, and the past year seems to have been one of those periods when our progress has not been so marked as for several previous years. A feeling of tiredness, of indifference has manifested itself in the conduct of some of the officers and teachers which has become most noticeable in their tardy attendance or frequent absence from school and the consequent demoralization of their

classes. I shall not attempt to suggest any general reason for this unfortunate condition; the causes are probably various; but the evidences of its existence were too apparent to be ignored by the General Board. To remedy this difficulty, to infuse new life in the Sunday School work, is one of the objects of this convention.

In the visits of the members of the General Board to the annual Sunday School conferences they have been often disappointed in the lack of preparation for these occasions. Complaint has been made that sufficient notice has not been given; when on investigation it could be proven that the General Board had issued notices in half a dozen different ways, had announced the dates of the meetings at the general semi-annual conferences, had published the same in the *Deseret News*, the *Juvenile Instructor*, and in a couple of score of local papers, and later had sent notice by mail to the superintendent of every Sunday School. To awaken interest in these annual stake conferences and to give them the proper trend and greater influence is another object of this convention.

From the numerous questions that are from time to time submitted to the General Superintendent and the Board—questions on school discipline, the duties of officers and teachers, the best method of instruction, etc., it has become patent that there is a lack of information on many important, we may say, vital points connected with the conduct of the schools. To inform the superintendents and their associates on these and kindred topics is another of the objects of this convention.

It will not be sought at these meetings to bring about entire uniformity in things trivial and unimportant; that has never been the desire of the general Sunday School authorities. They have never sought to make machines of the teachers; but have endeavored to have each one exercise his or her individuality and to use the gifts God has given them in their own way. To be themselves, their best selves, to be original, not copyists, however good he whom they copy may be. Our aim should be to develop in the right directions all the best possibilities of our natures and to use them for the best purposes; as Sunday School teachers, for the salvation of the children committed to our care. But though uniformity in all things in its strictest sense is not desirable, still there are certain limits within which our Sunday School teachers should work to effect the purposes for which these schools exist; and to advise and to suggest the best means to most easily and readily accomplish the desired ends, will be another object of this convention.

As in other organizations, so with us, mistakes are sometimes made through lack of information or want of understanding: to supply those needs, as far as can be during a half dozen sessions, will be one of our aims. Let me give you an instance of a mistake that more often occurs than any

other with which I am acquainted, one that seems very difficult to correct. It is the inclination in some teachers to regard the annual Sunday School conferences as places where reviews of lessons are to be given. A teacher is asked to give a class exercise, and he does so by proceeding to go through a lengthy Bible or other lesson. This is not the idea. What is wanted is to exhibit to the teachers and other Sunday School workers present the method that that particular teacher has of instructing his class; and two or three verses read, three or four questions asked, and an example or two of everything else that is done will effect this purpose as well as though a whole chapter was read and a hundred questions were asked. No exercise of this kind should occupy more than ten minutes, while by the manner of giving a class recitation now most common it is not infrequent that twenty-five minutes or half an hour of the time of the conference is taken up.

Another mistake is that those who have charge of the conferences often have no idea of the nature of the exercises that the schools will present. They are satisfied to know that the Jonesville Primary Class will give an exercise, that two young ladies from Smithton will sing a duet, and that a brother from Omni Ward will recite. The result is that occasionally songs, recitations, etc., are given that are entirely unfitted for the occasion, to the chagrin of all those who are in any way responsible. All exercises, individual or class, given at the Sunday School conferences should be in harmony with the Sunday School spirit, and should never be given without the officers in charge having an understanding of their nature and aim. To direct in proper channels matters of this kind is another of the objects of this convention.

Another object of our convention is to help us in our singing. To make us better acquainted with some of the soul-stirring hymns and delightful tunes with which our Sunday School Music Book abounds, some of the very best of which are, we fancy, largely neglected. Not neglected intentionally, but because they have never been sufficiently brought to the attention of those most closely interested in the music of our Sunday Schools. That there may be similarity in our manner of singing these hymns and sacred songs, uniformity of time and tune, etc., the first exercises of each day will be a half-hour's singing practice under the leadership of Elder George D. Pyper and Professors McClellan and Held. This suggests to my mind two points—one is that everybody is expected to sing, the other that it is hoped that all will be present in their places at the hour appointed, so that we can commence our sessions punctually and none lose the benefits of our exercise through being late in their arrival.

Another very important object of the convention is to bring our Sunday School workers closer together, to make them better acquainted with

each other, to cement the bond of union between the local officers and the members of the General Board, to make the Church more firmly our friend than ever, to let its officers see what we are doing, and to help us all to discover where we are, what we are accomplishing, where our difficulties lie, and where are the openings where we can achieve the most success; and when I say the most success I mean how, when and where can we accomplish the most good in our special field of labor; how can we best fulfill the objects for which our Sunday Schools were created—the making of good Latter-day Saints of the children with which God has blessed us; how can we best preserve them in the truth and the faith, and in purity of life “when through the slippery paths of youth” so many heedlessly run? How can we best apply our energies to the glory of God and the salvation of the children of His people? To help us to answer these pertinent inquiries, and to answer them wisely, truthfully and profitably, will be one of the leading and most important objects of this, the first Sunday School convention of the Church of Jesus Christ of Latter-day Saints. May the answer that we give be equal to our most sanguine expectations and the good we accomplish far exceed our present anticipations.

THE SUNDAY SCHOOL TREATISE AND ITS USES.

BY ELDER KARL G. MAESER.

My dear fellow-workers: The subject that has been assigned to me is “The Sunday School Treatise and its Uses.”

For a long while before the publication of the Treatise the Sunday School Union Board were strongly impressed with the necessity of publishing something as a guide to better systematize and unify our labors. The members of the Board looked at various matters of detail from different points, having in view, however, the main object of our labors, which is, as Brother Reynolds stated this morning, to make good Latter-day Saints of the youth of Zion—to plant, as I would put it, within their hearts a living testimony of Jesus Christ and of the divinity of the great latter-day work; a testimony that Joseph Smith is a prophet of the living God; that the Book of Mormon has been brought forth by divine revelation; that the priesthood has been restored again from heaven, under whose hands the sacred ordinances necessary for the salvation of mankind can be administered. But the teachers and others differed somewhat in the method of accomplishing

this. It became necessary, therefore, that some system should be reached, some stakes be placed, alongside of which our labors could be directed; and a number of prominent Sunday School workers were called into consultation. After all this had been done and the material gathered, it took over one year to get the book published.

The Treatise was placed in the hands of our Sunday School workers, and in most instances it worked excellently. It placed our Sunday Schools upon a higher plane; it made our Sunday School workers acquainted with the methods which we desired to have pursued, leaving a large scope and latitude for the individuality of the Sunday School teacher and the environment of the Sunday School. It was not intended to put stakes and tie our schools and our teachers to them; but to place them, as engineers place stakes for the grading of a railroad, alongside of which our labors should be directed. We have, however, found that in some cases the Treatise has been laid aside, and, in at least two instances, I have been told of teachers who could not follow it; although we took particular pains to be plain and simple in our language, so that it could be brought within the reach of the understanding of the simplest mind that ever would be engaged in the Sunday School work.

The first edition has been sold. Since its publication our Sunday Schools have progressed and advanced; the Sunday School Union Board has gained experience in regard to its use in the Sunday Schools, and in now preparing a second edition we have been able to make considerable improvement; it is far in advance of the first edition, because the Sunday Schools themselves have advanced and additional experience has enabled us to put a few more stakes ahead. This is not the most perfect that ever will be; it is simply just what our Sunday Schools require now.

Now, in regard to the arrangement of the Treatise: There are two classes of instruction in it—general and specific.

The general points should be familiar to every Sunday School worker, whether he be a member of a stake or school superintendency, or is laboring in the theological department, or in the intermediate, primary or kindergarten. These general instructions should, so to speak, be at your fingers' ends. Perhaps a superintendent will say, as will probably be the case in some instances, "Now, brethren and sisters, this is the new edition of the Sunday School Treatise, and I recommend you to make a careful study of it," and then he will think he has done his full duty, and will leave it to the individual investigation of the teachers. This should be done of course; but in every teachers' meeting the superintendent should have his copy of the Treatise and insist that the teachers and officers have theirs in their hands, and then take up the points, one after another; the general points first. What are these general points?

In the first place, from pages nine to twelve in the new Treatise will be found instructions in regard to the guidance and plan of Sunday School work, affecting every one, from the superintendent down, that has anything to do with the teaching and managing of a Sunday School. Superintendents, set apart ten minutes or a quarter of an hour at a teachers' meeting for the purpose of giving instruction on these general points. It may take a number of teachers' meetings to get through with it, to make everyone understand it so that each one knows his work. Every teacher and officer should understand the work of the superintendent, of the librarian, of the secretary; should know what kind of work is expected to be done in each of the various departments, so that the teacher fully understands where his or her work fits in.

Next, the "Plan." One of my first questions in visiting a Sunday School is, "For how long a time have you fixed your plan—is it for three months, six months, for a whole year, or for how long?" "Well, Brother Maeser, we have not got a plan." That is what I am told in some instances. That is a very poor way of doing things. If I were going to build a home, and I should say to the bricklayer, "You commence the brick there;" and after he had gone along a little, "Stop here a moment, we will leave a hole for a door;" then go a little higher and leave a hole for a window, and so on, without any plan, what would you think of me? Is there any human being that would build a house that way? Yet a great many Sunday Schools are conducted in that very way. We must have some plan. If the superintendent should say, "Brother Maeser, take charge of the intermediate department." "Thank you, I will do so. How far do you expect me to go during the next three months? What shall my plan be?" "Oh, you go on, whatever you think is the best to do." "No, brother, I cannot work in that way. I must have some plan. I must know what you want of me; because if I go along six or seven weeks in the way I thought best and you were to come around and tell me, "that is all wrong, you should have done something else," I should not like it. No superintendent could get me to take charge of a department without telling me, when I commenced, how far I should carry that department in the next three months, or six months as the case may be. Therefore, a plan must be prepared.

The next point of the general instructions is, "Suggestions and Remarks"—not referring to any particular department, but applicable to the work of every Sunday School worker. Therefore study them carefully.

Next, "Grading." That should be understood by all. Grading should be done by the superintendent of the school, after consulting the teachers of the respective departments where the grading is to be done. In many instances that has not been observed. Sometimes teachers find a scholar in their department that cannot keep up with the class; therefore the

teacher says, "My boy (or my girl) you go into a lower department;" or, "You ought to be in a higher department; you go next Sunday into a higher department." That is all wrong. No teacher has authority of this kind; he cannot transfer from one department to another, higher or lower, according to his own judgment. What the teacher can do is to report the case to the superintendency, and they investigate the case and make the transfer upon the recommendation of that teacher.

Then comes "Teachers' Meetings," which also belongs to the general instructions. Another one of my standing questions is, "How often do you hold your teachers' meetings?" In answer to that I was told by one superintendent, "Well, not having any special work to attend to, we have not had teachers' meeting for the last five months." If I had never seen that Sunday School, nor met anybody connected with it, and only knew what the superintendent told me, I would say, that Sunday School is a failure. A teachers' meeting stands in the same relationship to the whole school as an engine room in a factory stands to the whole of the machinery. If no force is generated in the engine room, all the machinery will stand still. What is the work of a Sunday School teachers' meeting. This you will find on page twenty-one in the new edition of the Treatise. There are eight numbers of work to be gone through. I will read them. (The speaker read them.) Reports on the three S's from every department—Statistics, Studies and Students. If I am a superintendent, I must know the progress made on all these points during the previous four weeks in my school. I must be kept posted about the work of every department, or I am not what I ought to be.

Then comes catechization. I have tested some conferences and some teachers' meetings, and I could not get a single correct answer to any questions such as these:

"Can you tell me who discovered America?"

"Can you tell me where Jesus Christ was born?"

The correct answer would be, "Yes, sir, I can tell you." That is the only answer to the question in that form. But why don't you ask at once, "Where was Jesus Christ born?" Why ask such unnecessary questions? Therefore, instructions are given in regard to questions, and what kind of answers should be given. Train the pupils to give the complete answer. "Who discovered America?" The answer probably would be, "Christopher Columbus." That would not be satisfactory to me. I desire a complete answer, which would be, "Christopher Columbus discovered America." Now, sometimes I represent a superintendent in my instructions, sometimes a teacher in the primary, sometimes a teacher in the theological department. This time I represent a very dull boy, who does not pay attention to what is going on in Sunday School. You know there are some of this kind in every school. The boy says, "The teacher asked me a question last Sunday.

I forget what he did ask me; I only remember my own answer. My answer was, In Bethlehem. Now, what in the world was the matter in Bethlehem? I do not know. But if I had been trained by the teacher to make a complete answer, I would remember that Jesus Christ was born in Bethlehem, because I said it myself."

Now we come to special instructions. They are divided among the various departments. There are instructions for instance for the Primary Department. Suppose I were a teacher of the Primary Department. I make it my business to be familiar with the general instructions and to be posted on all that is said in regard to the Primary Department. There are remarks and suggestions given and a course of study laid out, subjects to be handled, and then model references, given in alphabetical order. Some teachers take the first reference, "Courage," and talk upon that. When they get through with all the points they take the next, "Forgiveness." And so go through the whole thing, threshing straw, like a teacher down south. I went into his Sunday School and his class had the five books of Moses. They were reading the genealogies that are written there; it was the third Sunday they had been reading names and genealogies. Nothing in it. They worked hard and did not get out of ten bushels of straw one pint of grain. This is what I call threshing straw over again. Use these references when you want them. If you want to make a point in your lesson on "Obedience" hunt up "Obedience" and use the references only as you need them; and not all, either, that are given there; use the one that is the most fitted to the comprehension of your scholars and that best illustrates the point desired. Select the most suitable of those that are given, and if none of them will exactly suit, hunt up the same principle in the texts given in other departments. These instructions are not applicable alone to the Primary Department; if I am a teacher in the intermediate, or theological class, I can do the same thing. In Afton, Star Valley, I saw the finest way of handling the diagrams that are at the end of the Treatise. Any subject that you wish to handle thoroughly, handle it upon the plan of these diagrams. There are several at the end of the Treatise. A diagram is a mere map of the subject. As we look at any map of a country, and see its mountains, rivers, towns, etc., mapped on it, so a diagram presents the different features of the subject.

Question: Shall the department teacher make the plan and submit to the superintendent, or shall the superintendent prepare it for the whole school?

If the teachers are capable, they should draw out the plan and then submit it to the superintendent; but sometimes the teachers are not capable, and then it naturally devolves upon the superintendent.

Question: Should the subjects in the Treatise be followed as studies in the class work of the respective departments?

That would depend upon the general plan of the school studies. If a plan has been agreed on, then the subjects as they are given in the Treatise are suggestive only; not necessarily to be used in the order given but to be selected as they are valuable in conforming to the plan.

HOW TO PRESERVE ORDER IN THE SUNDAY SCHOOL.

BY ELDER SEYMOUR B. YOUNG.

The following paper, written by Elder Seymour B. Young, was read by Elder Joseph M. Tanner:

Order, we are told, is Heaven's first law; but I like better the statement of President Joseph F. Smith, that "obedience is Heaven's first law."

Herbert Spencer says, "Order is a system by which a home, a neighborhood, a nation, can be made prosperous and happy." All this will go to confirm the statement that order is the legitimate offspring of obedience. And so obedience must be the parent, and thus we come to say that obedience, not order, is the first law in the home of our Heavenly Father. Hence, obedience is earnestly taught in all branches of our Sunday School system. First, the superintendent is required to be punctual as to time and place; he is required to be familiar with his students generally, and with the lessons and line of study of the whole school over which he presides; he is also expected to be an exemplary man in his habits, in his dress, in cleanliness of person, in neatness of apparel; he should be a man known for his purity of life, as a strict observer of the word of wisdom, and in everything that pertains to the laws, commandments and blessings of his calling, as a leader of the young people of the Church. His face and hands should be clean, his mouth made sweet by the free use of a tooth brush and plenty of cold water. His shirt front, collar and cuffs, should be neat and clean; his shoes well blacked; his general apparel, if coarse, should be neat and well fitted to his person. All this preparation should be well observed ere he enter the Sunday School. When the service begins he should join in the singing, or, if unable to sing, he should hold the book and read the words in connection with those who do sing. When prayer is being offered, he should devoutly close his eyes, and fold his hands and bow his head; as also when the blessings are being asked upon

the sacrament. And while the sacrament is being administered, he should observe perfect silence, unless it should be necessary to give some instructions, or ask some other person to do so, pertaining to this holy ordinance. It may be asked why these rules should be so rigidly adhered to by the presiding officer of the school, and the response would very naturally be, that example should always go with precept; and that if he expects rules of order to be observed by his assistants and the teachers and their classes, then must he, of a necessity, be the exemplar of all those over whom he presides. General rules are easy to observe in a general way; but these minutiae, these details are very necessary of observance, as they go to make up the well-being of the officers, teachers and classes of our Sunday Schools.

The next pre-requisite for order in the Sunday Schools is for the teacher to be well prepared, and if he is able to interest the class by the interest shown on his own part all will be interested, and interest means order. The teacher must bristle with knowledge of the subject in hand, and then enthuse his class by his enthusiasm. He must have his facts in his own mind and in an orderly way, and then present them before the class systematically. In defining order, I would not mean to infer the old idea once taught by pedagogues, that a class to be in order must be able to hear the clock tick. This is not necessarily order; but interest in a subject, combined with an ambition to learn is a cardinal point of order. The teacher should be very careful in his or her personality. A careless teacher begets careless thoughts, and thought is the mother of action.

From "Editorial Thoughts" in the last *Juvenile* on the subject of "How to Maintain Order in a Sunday School," we quote: "To begin with, let the school-room be clean, seats well dusted, everything arranged in its proper place. An untidy school-room means a disorderly school; and worse, for it has an unfavorable influence toward untidy homes, while the clean, orderly room carries its influence for the refinement of the home of the scholars. In the winter, be sure and have the school-room sufficiently warm before the time arrives for the opening of the school. Children can neither do good work at their lessons nor keep good order when they are shivering with cold; besides, from a consideration of health, this precaution should not be neglected." In looking over the above, we are reminded that cleanliness is next to godliness. And the more comfortable and inviting the school-room, the better the results will be. Open the school promptly on time. And here another quotation comes to mind: "Punctuality is the soul of business," Ben. Franklin declares; and also, we might add, is the life of the Sunday School. Let the children be well supplied with books. "Slow progress and disorderly sessions are the heritage of a class that has a scarcity of books." There should be no lack of song books, so that all may take part in the singing. It is said: "There are four steps in the preparation of a

Sunday School lesson: First, the exhaustive gathering of material; second, the thorough study of that material; third, the systematic organization of that material; fourth, the practical application and teaching from the organized material."

The teacher while instructing the class should not be absorbed in the lesson, however, as to distract his attention from the general condition and orderly conduct of the class. He should not only be able to read and hear the lesson read by the scholars, but to have a watchful eye upon the movements and general deportment of every scholar in his class. And to be in unison with the superintendent and the general order of exercises, he should work to the stated time and be ready to adjourn to the main class at the appointed time, so that no confusion may be the result of his failure to be on time. When the children march from one room to another, the teacher of the class should see to it that at the signal given from the bell, all his scholars give attention, and at the proper time all arise on their feet together; and then, if there is music, to march out, keeping time and step to that music. This rule should also be observed when the school is dismissed, and it is possible to march the children out in perfect order to the sound of the organ. System and detail for the conduct of the Sunday Schools should be observed by every superintendent, by his assistants and every teacher. If there is carelessness on the part of teachers, that carelessness will impress itself upon the thoughts of the children, and thought, as before stated, is the mother of action. So, to get proper action from the entire school, no careless thoughts should be engendered by neglect of duty or carelessness on the part of teachers and superintendents.

Question: Is order possible in the absence of a clearly defined plan?

Answered by Elder Joseph M. Tanner: Of course, the plan is an aid to order, but the best plan would not always produce good order, or order that would be satisfactory. It contributes to the good order of the Sunday School, but it is only one of the contributors.

Question: Should the teacher, in order to maintain quiet, center his attention on the action or inaction of the pupils, or give his entire attention to the subject matter of the lesson and the manner of its presentation?

Elder J. M. Tanner: In the first place, as suggested in the remarks of Brother Young, the teacher should be very familiar with his lesson—with the subject matter. If it is reading, he should have read it over, so that he knows all that is contained in the lesson of the day, and thus save himself from that necessary attention to the lesson which he would otherwise have to give, in order that he may devote some time to the habits of the students under his control. Keep an eye upon them, manifest

an interest in them, and try and see, if possible, whether they are comprehending what is read, or what is being said; in other words, the teacher should be satisfied that the students understand all that is being read or spoken. If he will do this, the pupils will concentrate their thoughts upon the lesson in hand, and he will not have so much difficulty in maintaining order; in other words, order depends upon the amount of interest you are able to draw out from the students during the recitation.

Question: What could a superintendent do, with regard to his school-room, where the deacons and janitor are under the special direction of the Bishop?

General Superintendent Cannon: We have endeavored to impress upon all the workers connected with the Sunday Schools the importance of being in perfect accord with their Bishops and their Counselors; and I have no doubt myself that if they cultivate the Bishop that he will see that this is done. He will give instructions, or he will authorize them to see to it. It is important that the school-room should be clean and warm; it is to the Bishop's interest to see to the interest of the people, who afterwards go to meet there, that both of these requirements should be attended to in time. I have no doubt that if proper steps are taken by the superintendents of the Sunday Schools, that Bishops will work harmoniously with them in carrying out the instructions to have the room clean and warm.

REMARKS.

BY FIRST ASSISTANT SUPERINTENDENT GEORGE GODDARD.

I am reminded of three important items, which I am sure will be interesting to all of you:

1st. It will be forty-nine years, in a few days, since the first Sunday School was organized among the Latter-day Saints, in these Rocky Mountains. It was held in the Fourteenth Ward, Salt Lake City. Elder Richard Ballantyne, late of Ogden, was its superintendent. It was held in a room 18 x 20 feet, and opened with less than twenty pupils. We have now over one hundred thousand Sunday School children, and more than twelve thousand teachers enrolled on our books. What hath God wrought?

2nd. On August 9, 1877, President Brigham Young said at a Bishop's meeting, it was his intention to have the old tabernacle taken down and a comfortable meeting house erected in its stead. On the 23d of the same

month, at a similar meeting, he being present, appointed George Goddard, Thomas Taylor, Henry Grow, William Asper and Edward Brain to act as a committee to carry out his suggestions. On reaching home from this meeting he was taken sick and in six days (on the 29th) he died. This, therefore, was his last public expression of a business nature. Hence the beautiful Salt Lake Assembly Hall, within whose walls there are sitting before me, the largest assemblage of Sunday School representatives that ever convened in the history of the Church of Jesus Christ of Latter-day Saints. An historical fact worth remembering.

3rd. Our nickel fund. I sincerely hope that every local as well as Stake superintendent throughout the Church will make it a point of honor to fully respond to this most reasonable and important call for the benefit of all the Sunday Schools of Zion.

That God our Heavenly Father will shower down upon this our first Convention of Sunday School workers, a rich out-pouring of His Holy Spirit, is my earnest prayer, in the name of Jesus Christ. Amen.

HOW TO SECURE THE ATTENDANCE OF DELINQUENT PUPILS.

BY ELDER JAMES W. URE.

The subject assigned me is, "How to Secure the Attendance of Delinquent Pupils."

I am of the opinion that no particular rule can be established to meet all cases, but I will give you a few of my ideas in relation thereto. I think that if a committee composed of brethren and sisters who have the spirit of the Sunday School work at heart were to be appointed in each Sunday School, and they were to faithfully visit all delinquents, that much good would be accomplished thereby. To this committee the teachers should report all absentees through the superintendent; it would then be the duty of the committee to take up a labor with them. Again, committees composed of pupils might be appointed from the various classes, and when pupils are absent, these committees could visit them as soon as the school was dismissed, and report the results to their respective teachers. I have in my mind two Sunday Schools that have adopted this method, and they inform me that they have accomplished good results.

I would also suggest that instead of having committees that sometimes the teachers visit the delinquent pupils. Were I a teacher, before

approaching the delinquent, I would visit his home and if possible ascertain the cause of his absence; as necessarily there must be a cause, either real or imaginary, and when the teacher thus obtains the facts he then has something to work upon. When the teacher has thus fortified himself, let him visit the pupil. In this visit, in kindness endeavor to impress upon the delinquent that you are working for his interest and welfare, that you love him, and consequently desire him to regularly attend the Sabbath School.

I further suggest that teachers do not allow several Sundays to pass before visiting absentees, but that they take up this labor immediately after the school is dismissed, so that if the absence has been caused by sickness the teacher can impress upon the pupil that he really seeks his welfare. On the other hand I think it unwise for teachers or committees to wait upon delinquents with the spirit of determination to compel them to return to Sunday School. I remember when I was a boy I was absent from the Sunday School on account of sickness, and the visit of my teacher immediately after the dismissal of the school caused me to feel very kindly toward that teacher forever after, and I learned to love him; I felt that he had not forgotten me because of my absence. That visit did me a great amount of good.

There is a class of absentees from our schools that are hard to approach. I speak of boys between the ages of fifteen and nineteen years; those who congregate on street corners during the time the Sunday School is in session. Let the committee, to which I have drawn attention, visit such gatherings on the Sunday morning, but they must be careful as to the manner in which they do so. They should be men and women who are kind and considerate, and who have a natural tact in approaching those who are inclined to be wayward. Sometimes it may be necessary for them to introduce themselves by talking on some matter that will interest the boys, and gradually approaching the subject which it is desired to impress upon their minds.

In connection with this, as with all other matters relating to the Sunday School we must never forget to ask the Lord to assist us, in faith, that by so doing in a short time we shall have no delinquents among the pupils of our Sunday Schools. Let us work to this end, that all the children whom we can reach may be enrolled in the Sunday School whether they are of families belonging to the Church or not. We must also remember that in this question of delinquency we need the active assistance of the parents of the children entrusted to our charge.

In conclusion I ask the blessing of the Lord upon the Sunday School work throughout the land.

Question: What value has the "visiting book" in securing the attendance of delinquent pupils?

Stake Superintendent T. C. Griggs answered: I think the visiting book one of great value, not only in securing the attendance of delinquents, but in securing the attendance of new pupils to our Sunday Schools. If it is properly used, it enables the Sunday School Superintendent to know the Sunday School material of his district; and having the information in as compact form as possible in the visiting book would enable the teachers, who have the use and access to the same, to know the regularity and completeness of the attendance of the pupils in the various districts. I think it of considerable value.

Question: Would not the method suggested by Brother Ure, with regard to delinquent pupils be good in the case of delinquent teachers?

General Superintendent Cannon: I think myself the method suggested by Brother Ure a good one. One teacher of experience says "To secure a full and regular attendance of the pupils, and to promote class patriotism I know of no more effective method than occasional class social gatherings at the homes of the teachers." I have no doubt there is great force in this suggestion. The social factor in the Sunday School work should be encouraged. Brother Ure has pretty well covered the ground, that there is no better method than that of visiting. He describes the visit of the teacher to himself. We all know that where the superintendent and teachers manifest interest that it touches the hearts of the children, and they feel that they are of some importance, that they are worthy of notice, and it has a good effect upon the minds of the children, and that is what we want. If time cannot be found to make a personal visit, it is a good plan to address a kind letter to the students, or, in case of lack of age, to the parents, soliciting a return to school.

MONDAY AFTERNOON.

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| 2:00 | Singing Practice of the following songs: "To-day," (Page 154); "The Primary March," (Page 166)..... | By the Congregation. |
| 2:30 | Opening Prayer | Elder Francis M. Lyman. |
| | Song, "Sowing," (Page 68)..... | By the Congregation. |
| | The Nickel Fund..... | Elder Hugh J. Cannon. |
| 3:00 | Sunday School Teachers' Meetings and their Objects..... | Second Asst. General Supt,
Karl G. Maeser. |

3:30	How to use the Leaflets.....	Elder James E. Talmage.
	Song, "The Holy City".....	Elder George D. Pyper.
4:00	Home Reading in Connection with the Sunday School	Elder Joseph M. Tanner.
	Song, "Marching Homeward," (Page 35).....	By the Congregation.
4:30	Benediction	Elder Franklin D. Richards.

THE NICKEL FUND.

BY ELDER HUGH J. CANNON.

My brethren and sisters: the subject which has been given me to speak upon this afternoon is the "Nickel Fund." Doubtless all those who are present understand what this fund is and what it is for, and it may seem unnecessary to some that anything more be said upon the subject. But, like tithing and all other principles of our Gospel, it is necessary to speak upon it frequently in order to impress upon the minds of those interested the importance of observing it. There are two reasons, both of which we consider very good, why this subject should receive attention and why this fund should be supported. One of these reasons is, it is very necessary that the children be taught to pay donations; that they be taught to sustain institutions of this kind. We believe that great good can be done to the children by impressing this point upon their minds, teaching them that they will receive a blessing by making these contributions, just as much, perhaps, as though they were donating it to the poor in the ward, or to any other worthy institution. We believe that if the teachers and officers of the Sunday Schools will impress this upon the minds of the children it will be the means of doing them a great deal of good. The children can be taught that they will be blessed by observing this, by bringing their nickel once a year, (which is all we ask of them,) and contributing it towards the support of this organization. Another reason why we think it should be observed is that the Deseret Sunday School Union Board needs funds with which to carry on the work in which we are engaged. For a number of years after its organization this Board struggled along without any means of support. They got along the best way they could; and all the money they received, I believe, was what they got occasionally by giving a concert or an excursion, or something of that kind. But as the Sunday School

work grew, it became absolutely necessary for the Board to have a definite income. It became necessary that a secretary be employed—up to that time the secretary of the Board had given his time gratuitously, had charged nothing for his labor—who could devote his time to this work, in keeping the records, minutes, etc. It became necessary also as the work grew that an office be maintained, and, of course, to do this the Board must have a fund from which to pay these expenses. The idea of calling upon the Sunday Schools to meet these expenses, was opposed for a long time by leading members of the Board. They did not desire, and do not desire now, to make begging institutions of the Sunday Schools. But I think that all who are interested in the Sunday School work will realize that great good has been done by this fund. It has been the aim of the Board that every Sunday School in the Church, no matter where it is located, should receive some support and benefit from this fund. They have issued books, leaflets, charts, and things of this kind, as you are aware, which have been distributed to the Sunday Schools throughout the Church. In addition to that, many of the Sunday Schools that have been organized and had no means with which to purchase Church works and literature that could be used profitably in the schools, were supplied gratuitously by the Board. In addition to the support and help which the Board receives from this fund, as you are doubtless aware, your own stake organization is benefited, and means are placed at the command of the stake superintendency that they may carry on the work in the stake. Now, in speaking upon this subject, we desire to impress upon the minds of the Sunday School superintendents and teachers that wisdom should be used. We desire that five cents be sent in from every pupil, officer and teacher who is on the roll of your Sunday School; that is, an average of five cents for every one of your enrolled members. But we do not desire that the feelings of any child should be hurt because he is unable to make this contribution. We would prefer, I think I can safely say, not to receive a cent from the Sunday School than have the feelings of any child hurt because he did not have the necessary means, or have him feel that he would prefer to stay away from school. Now, in some wards there are families that are supported by the ward, and other cases where they support themselves, though they may have quite a struggle to do so. The head of the family may be dead or upon a mission, or otherwise unable to help his family. Where there are a number of young children in those families it is difficult to raise five cents apiece for everyone of them. This can usually be remedied by somebody else donating a little more. In every ward there are some who could give ten cents, a quarter, or a dollar, in order to make up their proportion. I feel, my brethren and sisters, if we will take hold of this work, this convention will be of much value to us; and

that we may do so and be blessed in our labors is my prayer in the name of Jesus. Amen.

Q. Is any Stake or Sunday School superintendent justified in diverting any portion of the "Nickel Fund" to any other use than that of the object of its collection?

President George Q. Cannon: I think all will agree with the statement that this fund should not be diverted, any part of it, from the purpose for which it is collected. We collect the "Nickel Fund" for certain expressed purposes; it is handled by the Sunday School Union Board for those purposes and should not be diverted.

While on this subject I wish to say a few words. I have been particularly opposed in my feelings to making our Sunday Schools begging institutions. I resisted for a long time the idea of any collections whatever. But the necessity for funds forced itself upon us, and this proposition to have one day on which the children should subscribe five cents each was decided upon, and it has become pretty universal. We now hear, however, that various Sunday Schools have adopted this plan of making collections for other purposes. In our feelings we are averse to this. We think it is unwise. If it is possible, every school should get along without making collections of this kind. Let us have the one collection, and confine it to that. The stakes get for their use one-fifth of that which is collected. To attempt to collect more, would be to invite the danger of making it a burden. This we do not want, in the least.

Explanations have been made by the last speaker concerning the poor children. There are many who are proud and who would stay away from school if they thought it was noticed that their poverty prevented them from contributing to this fund. In such cases, I think if I were a superintendent of a school I would find out the children of this class, and I would contrive to procure them a nickel, so that they could feel equal with the rest of the children.

We should, by all means, make as few collections as possible; indeed, I think we ought to try and do away with them entirely, rather than increase them. We must not burden our people; must not make frequent calls upon them; on the contrary we should try to make everything we take hold of self-sustaining. It is a matter of a great deal of gratification to me that this Sunday School Union, which has been organized now for over a quarter of a century, has never called upon the Church for help. We have done our printing, our publishing, and everything, without calling upon the Church to assist. I am very thankful that this has been so, and I want this insti-

tution, as far as I can have influence, to be self-sustaining. I want that we should keep this in mind, and not be a burden to the people, not be a tax upon them in any way. Let us help them, help the children, help everybody, instead of calling for help ourselves. I hope these ideas, if I have any influence with you, will be carried out, that it can be said of us, after a hundred years have passed, that the Sunday School institution has been maintained among this people without calling upon the Church for help, or using the tithing, or being a burden to the people in any way. Let us, my brethren and sisters, sustain the institutions we are connected with, by our faith, our prayers, and our exertions.

I wish now to read a list of the subjects and purposes for which expenditures have been made from this "Nickel Fund." For the printing of books, leaflets, Bible and Book of Mormon Charts, etc., the greater portion of which have been gratuitously distributed among the schools; additional donations to missions and weak Sunday Schools; traveling expenses of members of the Board when engaged in Sunday School business; records, reports, stationery, postage stamps and other office expenses; a portion of the office rent and the clerk's compensation, the balance being paid by other Church organizations.

I am sure that the convention, after hearing this, must be satisfied that the fund is very economically cared for and expended, that there are no drippings or leaks, and that nobody is benefited by it improperly.

Q. What are the proper uses of the stake portion of the "Nickel Fund?" Is it intended to be used in the stake for traveling expenses?

Superintendent O. C. Ormsby, of Cache, (by request of General Superintendent Cannon): We use this twenty per cent. for traveling expenses, as far as it is necessary, and such other necessary expenses as may occur. We feel that the money belongs to the schools throughout our stake, and we make as judicious an expenditure of it as possible. In cases where our brethren are unable to convey themselves by railroad or otherwise to distant settlements their transportation is paid out of this fund.

Superintendent Thomas C. Griggs, of Salt Lake: We hold a monthly meeting of the Sunday School workers of this stake, and a large portion of our allotment goes for rent. We also use it for postage, circulars and pamphlets on Sunday School work, and some little for traveling expenses.

Q. In case an amount in excess of five cents per head is collected for the "Nickel Fund" of a school, can that excess be properly used for other purposes?

President George Q. Cannon: There was a case in the ward to which I belong where a young lady gave the "Nickel Fund" a five dollar gold piece. She intended it to be given for that purpose. I think it would be improper for

the superintendent to appropriate any portion of it for other uses, or divert it from the purpose for which it was given.

Q. Should a record be kept of the amounts collected for the "Nickel Fund" by every Sunday School?

President Cannon: Many keep such a record, and certainly it will suggest itself to the mind that each school should keep a record of what it has done in this direction.

SUNDAY SCHOOL TEACHERS' MEETINGS AND THEIR OBJECTS.

BY ASSISTANT GENERAL SUPERINTENDENT KARL G. MAESER.

The subject that has been assigned me to speak upon this afternoon is "Sunday School Teachers' Meetings and their Objects." This morning I spoke upon the Importance of Teachers' Meetings, and I will now simply add that I consider any Sunday School to a great extent a failure that does not hold regular teachers' meetings.

First question: What is the length of time teachers' meetings should be held? I answer in this way: A great many of our Sunday Schools hold monthly teachers' meetings on the fast-day, that is, once a month. This is a very suitable and appropriate day for holding teachers' meetings; but some Sunday Schools are more advanced, and having found the benefits that are derived therefrom, they are holding them twice a month, or every two weeks. Other Sunday Schools still farther advanced are holding them every week. I know of one or two Sunday Schools that are not even satisfied with this; besides the consultations which they hold every Sunday, and in addition to the monthly meetings, they also have meetings during the week: say, for instance, the primary teachers meet and talk over the work which they are expected to do the following Sunday; the teachers of the Intermediate grades also meet and talk over their work; so do the teachers of the Theological class, and the Superintendency holds a meeting also. That is what I call a very advanced Sunday School. Again, in some stakes of Zion—the Salt Lake, Weber and others, they hold monthly Sunday School Union meetings. At some of these, normal class work is done, and the teachers of the various Sunday Schools are given information and practice in the best methods of teaching subjects and handling the different grades.

Now, what is the regular work of the Teachers' Meetings? Superintendents have told me that they had no business on hand to do. I will

therefore take the way that the Union Board has presented in the Treatise and explain some of the points. "A short opening prayer." Now that prayer does not need to be a long one, because you are still in the spirit of the Sunday School, the school having been dismissed only a few minutes ago. Therefore, simply ask God to bestow His Holy Spirit upon your deliberations. Then comes the "officers' and teachers' roll-call." Credit should be given to every teacher that attends the teachers' meeting. When a teacher is found whose record of attendance at the meeting is very poor that teacher should be visited. The Superintendent should appoint one or two teachers to wait upon him and show him the importance of his work, and the serious consequences of his neglect in not attending these meetings and placing himself under the influence of the instructions and observations that are there made. Now comes the "minutes of the previous meeting." It is our observation that out of ten secretaries that read minutes in our Sunday Schools only about three know how to read them. In most cases one-half of those present never hear a word that the secretary reads. It is mumbled off, or read too fast or too low; therefore the teachers' meeting is the place where the superintendent has the opportunity of instructing the secretary how to read minutes. They should be read slowly, audibly and distinctly. The paper or book should not be held just before the face, but in such a way that it will not divert the stream of the voice from the ears of the listeners. The secretary should not talk to the floor, ceiling or book, but should talk to the audience. It is not necessary in the minutes to write that this or that brother said, "My brethren and sisters, I am pleased to have the opportunity of being with you," etc., etc. Simply take the subjects, the topics spoken of, whatever they may have been. Next comes the "Reports from each department, of statistics, studies and students, which I call the three S's. A great many tell me they do not know what that means. Suppose I was the superintendent and wanted to hear the three S's. I call upon the primary teacher to report on statistics, studies and students. Supposing I was the primary teacher, I get up and report my department statistics. I say, "When I gave my report last time I had forty-eight pupils, nine have left since that time, leaving me thirty-nine; but five have returned so I now have forty-four. There has been considerable neglect in attendance. We have had sickness this month and quite a number have been absent, so our average attendance has been about twenty." "Studies:" "A plan was handed me by the superintendent, which we agreed upon; I should have commenced with the death of Joseph and go no farther than the place where the Israelites leave Egypt: but on account of so many scholars having been absent and but recently returning, we have made a repetition, and I cannot leave my plan this month." But suppose, now, I had gone on in my department, and kept on going. There

is my plan laid out to be brought to a certain point, and when the term is out the superintendent comes to me and says, "Brother Maeser, you have not reached your plan." "No, I could only get one-half." "Well, you should have brought it up in the teachers' meeting that we could have changed the plan." I am subject to censure. It was my duty to report in the teachers' meeting that I could not reach the plan; or it might be found that the plan was too short, that I could do better. I can ask the privilege of going farther. "Yes, if you think you can reach it. Secretary, put it down that Brother Maeser wants to go on with his class until the death of Moses." I am satisfied now that I can go on, but I have to keep within the plan, "Students:" I report that "There has been a troublesome little boy in my department. He exercises a bad influence over the others. I do not know what to do with him." I can refer the case to the superintendent and ask him to come around and see him himself. Or, "There are two of my scholars who ought to be in a higher department." Now, I am in the primary department. "Brethren and sisters, these two children should be in the first intermediate department. They have no business in my class. There must have been a mistake made in putting them into my department." The superintendent comes round next Sunday and investigates and transfers the children. You see that keeps the superintendent duly posted in regard to the condition of the school. "Reports of committees:" Now if there are any committees they must have been appointed, and if any committees have been appointed their reports should now be made. Then comes "Questions and answers by the teachers." Questions may be asked which teachers wish to have answered, in the same way as we are doing at this convention, and as is done in all our Sunday School conferences; questions pertaining to your work. Now, if there are any questions the school superintendent cannot answer, they ought to be reported to the Stake Superintendency; if the superintendency cannot answer them then let them go to the Sunday School Union Board. Our General Superintendent is a member of the First Presidency of the Church, and through him we can get the correct answer right from the fountain head. And then, finally, comes "Instructions by the Superintendency." Therefore the teachers should always come prepared with note book and pencil to take down the leading points and instructions, and these should always be in accord with the Sunday School Treatise. Therefore the Treatise should always be within reach of the superintendent and teachers.

Question: Which, in your opinion, accomplishes the most good, the weekly meeting before or after school, or the monthly meeting held on an

evening appointed for that purpose, where sufficient time is devoted to the study of the lesson?

Answer by Brother Maeser: That depends upon the environment and condition of the respective schools. For some schools it would not be possible to have an evening meeting; some are able to have it but once a month, on a Sunday, say every fast-day. Some wards are scattered from five to ten miles, and it could scarcely be expected that the teachers of such schools could meet in weekly teachers' meetings. I can answer that question only by saying that it depends upon the conditions and surroundings, and the superintendency and teachers must decide what is for the best interest of each particular school.

Question: Do you favor the plan of having teachers give a synopsis at the weekly teachers' meeting held of an evening of the subject they are going to present to their classes the following Sunday?

Brother Maeser: If they have time it will be well to do so. If they have not the opportunity to do so every meeting, once in a while a teacher should be called upon to give a synopsis, that the other teachers may know how a synopsis should be given, and, in fact, what a synopsis is.

Q. Should Latter-day Saints encourage their children to attend sectarian Sunday Schools? What would you do with a superintendent who encourages his children to attend such schools?

President George Q. Cannon:—If it was one of our superintendents I should think he ought to be released.

HOW TO USE THE LEAFLETS.

DR. JAMES E. TALMAGE.

I have been asked to occupy a small portion of the time this afternoon in expressing my opinion as to the proper use of the Deseret Sunday School Leaflets. I believe that the subject has been well chosen; inasmuch as there is not a unanimity of opinion among Sunday School teachers and officers as to the value of this publication. Since being requested to address you on this subject I have spoken to a number who are prominent by reason of their earnestness in the Sunday School work, and some of them speak in terms of unlimited praise of the Leaflet; others express the opinion that it is hardly called for, and moreover that it is imperfect in this particular, that and the other, and that they cannot use it. This difference of opinion was to be anticipated indeed; and after a somewhat care-

ful analysis of the reasons assigned by those who found but little use for the Leaflet, I have come to the conclusion that in the most of instances its alleged worthlessness is largely due to the fact that it has not been properly used. The best explanation of the manner in which the Leaflet may be made of use will perhaps be found in the brief statement as to the motives of the officers who planned the publication in bringing it out. I am convinced, that there was a great need for some such publication as this. I am convinced that something was, and is required in the way of a guide to both pupils and teachers in their study of the scriptures. Strange as it may sound to some who have not given the subject thought, the Bible, the Book of Mormon and the Doctrine and Covenants are not easily usable as simple text books. They were never intended to be used as text books, in the sense in which the teacher employs that term. Very great skill is required to follow a subject through a large volume like the Bible, and gather information from this chapter and that which will apply to the topic in hand; and because of the difficulty thus experienced, many Sunday Schools have fallen into the habit of studying pages and not subjects. I can call to mind instances in which classes have been conducted in Bible reading in this way: they would begin at a certain place—in nearly all cases it was the 1st chapter of Genesis—and would continue chapter after chapter, through all the pages of genealogy and all the long lines of pedigree, never missing a word—and counting their success by the number of chapters covered or the number of pages disposed of. I believe that much of such labor is labor lost. Some good results may follow; but life is too short to permit us to be satisfied with the good, when we can have the better, or with the better when the best is within our reach. Therefore some such a publication as the Leaflet was needed, which would serve as an outline, by which the student would have the subject placed before him. The Bible and all the other scriptural volumes are a court of last resort in the matter of authority in the written word, and they are invaluable as such. As reference books we cannot get along without them; but we can read and study but a very small part of any one of them in class. If we study the book as such, our work will necessarily be incomplete; if we select subjects, properly arranged, and base our instruction upon these reference books which come to us with divine authority, we may accomplish much more. Therefore, the Union has devoted a Leaflet to each subject. There is a series on the life of Christ, another on the history of Israel, another on Book of Mormon subjects, another on the rise of the Church in the present dispensation, etc. The one that I hold in my hand, selected literally at random, is from the second series, and deals with the life of Joseph. I find there in the first place the text quoted, and then the other divisions in their order. Now, many children

who read the Bible, even if they begin on a chapter that deals with the experience and life of Joseph, will not follow that subject through, and they will lose their interest in it and the lesson which it is designed to teach. Therefore, I believe that the Deseret Sunday School Union Board has placed within the reach of the Sunday School workers a means of which they stood greatly in need; and if they will use it properly I am quite convinced that good will result.

Let it be remembered, however, that the purpose was not to save study, but really to make necessary and at the same time to facilitate study. I have talked with teachers who seemed to think that the Board had professedly done all the study for them, presenting them here a lesson which they are simply to take and read to the students. One of the best advantages attending the use of these Leaflets is this—that they cannot be used with any degree of success unless both teachers and students study them earnestly. The numerous references, if they had to be traced by the teachers, would entail a great deal of labor upon such as are not familiar with that kind of work. Following those references through from chapter to chapter and from book to book will put the reader on the track of others. I do not understand that the teacher is to be bound by the outline which is presented in the Leaflet. I cannot believe that the teacher's individuality is to be interfered with in the least. In that connection let me say that the teacher should be particularly careful not to interfere with the individuality of the pupil, yet I have seen teachers who required the pupil to repeat orally, word for word, what is set down in the Leaflet. If I were giving a Leaflet lesson, I would take good care that Leaflets had been distributed on the preceding Sabbath, and I would see that every pupil had a copy in his hands. We do very little actual study in the Sunday School session. The pupil gives a report of his study, receives suggestions for further work, receives criticisms and corrections if he is not doing it well; but the class is not the place for study, in the sense of research. Think of it! If we devote the entire time of the class every Sabbath through the entire year in the study of the subject, how much time would we actually have? Not a tenth as much as has been given by the men who prepared these Leaflets. The study has to be done at home largely. We should encourage pupils to come prepared on the lesson that has been given them. But the preparation on the part of the student will be futile if it be not accompanied by a more thorough preparation on the part of the teacher. Those of us who have been called to teach in Sunday School classes have neglected that in many cases. We come there thinking we have sufficient experience and knowledge to conduct a class without ever a thought of individual preparation. I cannot believe that that is a prayer to the Lord for guidance or for help. Indeed, I have heard it quoted by men pro-

fessedly earnest that they should take no thought over what they should say. That passage of scripture has been turned and twisted and made to do service in a multitude of ways in which it was never intended. We should trust to the Lord implicitly when we stand to speak in the name of the Lord; but I have never understood that that prevented us from proper study and reflection. Do not let those of us who are called teachers make the pupils suppose that we do not have to study. Let us show them, on the other hand, that we do study, that we study carefully, that we prepare on the Leaflet as we require them to prepare, and then they will have confidence in what we say; and as we all who have tried it know from experience, the Lord will be the more willing to inspire and help us.

I think the short text should be read in every case. A number of references are made. Permit me to say that I believe there is some danger always attending the use of scripture references, and great attention on the part of the teacher will be required. The references here, I have no doubt, have been carefully selected. A number that I have tested are, according to my judgment, very wisely and very carefully selected. But only a few are given. You will find in your reference Bibles a multitude of others. Be careful, brethren and sisters, as to what references you bring before the pupils, for you may be bringing a passage which by its context can be shown to be foreign to the subject. I believe I do not overstate the matter when I say there is a vast amount of misquotation in our Sunday Schools. How can we know whether references are strictly applicable if they are not clear and we have not the word of revelation on the subject? I should advise you to let doubtful references pass. There are plenty of others that will answer, and you cannot consider them all.

Having read the text, invite a statement as to the entire subject. Do not require the pupils to repeat the lesson statement word for word. Rather require them to bring in every point which is there set forth, studying the subject comprehensively, and then to stating in their own words as nearly as possible, not repeating the words of the Leaflet. There are some who can remember easily, and probably consider the printed words as the best; but let it not be a mere rote recitation. I wish that word were stricken out from school parlance entirely. In day schools and Sunday Schools there is too much recitation, too much machine study being done. Parrots can recite, but they do not study, they do not comprehend, they do not see the relation between the parts. If, therefore, the student has the words of that lesson statement, test him gently but skillfully to see whether he has at heart a clear understanding of the subject or not. Reading does not always imply study and thought. True reading does. Reading in the proper sense of the word does. But reading as many of us do it is oftentimes attended with very little if any earnest study. I have

said that the large scriptural volumes were not adapted as text books, to be studied page after page and chapter after chapter, in the order set forth. Of course, if we are studying the book of Genesis as such, then we consider the book; the lessons are secondary; but if we study the doctrines in that or any other part of the scriptures, we should study the subjects. Why, large cyclopædias and large works of history or science are not adapted as text books. No teacher of science would take a great manual and use it in his class as a text book. He may quote from it liberally; but he will always put within the reach of his students an outline to enable them to follow the topics in their natural order or sequence.

Another mistake which I believe is made by some teachers in the use of the Leaflet consists in the fact that they are always in a hurry to get through. They think they must dispose of one Leaflet on a Sabbath day or the day has been lost—that is, they must get to the end and read the very last word before the close of the session, so that the Leaflet can be filed away and another begun the next Sabbath. Now, we ought not to reckon our success by the number of Leaflets we dispose of. It is by repetition we learn. Keep the student on the subject until he understands it with fair thoroughness. Do not keep him until he is sick and tired, but until he is fairly well acquainted with the lesson. And then refer to that subject in dealing with the lessons that come afterwards, to show them that we have not disposed of it. I know how strong the tendency is to get to the end of the book; to believe that when we reach the last page we have reached the end of the subject. The book after all may be a very incomplete compendium on the subject, and we may get at the end all too soon. I do not understand, because dates are placed upon these leaflets, indicating succession in publication at intervals of a week, that we are to devote simply one Sabbath School session to each of these Leaflets. I am sure there are some of the leaflet lessons that would require each three or four Sabbaths for proper treatment and explanation. We are to reckon our success by the impression that has been made for good, by the approval which our work has met at the hands of God, and not by the number of subjects that have been illustrated and the number of pages read.

These Leaflets are best adapted to the intermediate grade; but they are so arranged that they may be used in the primary and in the advanced grades. The lessons are certainly fit for the more advanced pupils. I believe the officers have wisely planned the Leaflets for the classes of average rank. In the lower grades the pupils cannot use the Leaflets for themselves. Preparation on the part of the teacher should be all the more thorough, that he may stand there as a source of information for the time being, quoting the scriptures and showing the authority upon which the statements are made. But these Leaflets are well adapted for work in the

higher grades. The life of Christ is a subject which even those in the advanced classes may with propriety study fully, and the Leaflet gives us a good sequence of subjects and a good outline of each topic.

In answer to a question relative to the use of works of profane history in the schools, Dr. Talmage said :

There are some works classed as works of profane history which are of the greatest value. Some of them are regarded as authentic. They are accepted as standards of authority in history. The works of Josephus, for example, must be considered as works of profane history. Certainly references can be made to such, provided the grade of the students be such as to warrant it; but let these references be made with care. We are there to study the scriptures, and this collateral evidence which can be gathered will be of value if it be shown to be applicable. I do not believe these works of profane history are Sunday School text books; and yet I speak from personal experience in saying that in one school, to my knowledge, the works of Josephus had been introduced and were being read from beginning to end.

He continued: A number of notes are presented at the end of the text. In some caseses these notes are few and brief; in other cases very full. They should be suggestive to the teacher. He should read up himself from any good works within his reach, and be to as great an extent as possible the source of information to the students, guiding them in their work. But I come back to a statement made before: one point to be observed in the use of the Leaflet, and a point, I believe, to be applied to any other text book—let us come before our class feeling that we have the right to expect the help of God, because we have done all we can to gain it. Let our preparation be prayerful. Theological subjects require study just as do scientific subjects or secular topics in general. We should remember the sanctity of the subject; we should remember the responsibility that rests upon the teacher in instructing upon a subject as important as that, which has to deal with eternal life. He should go through with the subject presented in the Leaflet fully digested in his own mind; that if a difficulty is likely to come up there, he may have noticed it before and have prayed about it, and have sought information from others who could give him counsel, and may thus have put himself in the best possible condition for the imparting of instruction and the instilling of an enthusiasm into the students for that kind of work.

By way of summary, let me suggest in the first place that the students be asked to prepare, and that the teacher prepare, on the Leaflet before coming to the class; secondly, that you take time to read the text all through. It is brief, and we do not read the scriptures enough at home. I always rejoice when I see one who is called to address a congregation of

the Saints open the scriptures to read to us. We ought to read at home more than we do. We must face the facts; we do not read as we should, and I am pleased to hear the scriptures read in our places of worship and in the Sunday School. The Leaflet text is short enough to be read, and should be read through, verse by verse. The references made there should be considered in connection with the text. Then the lesson statement should be presented, and let the teacher set the example. The very best way to teach is to do it yourself sometimes—not always; but some teachers never set the example. They will criticise and find fault without showing the pupil how the work should be done. One of the best methods would be to do it yourself first, then require them to make the statement in their own words.

“What we may Learn from this Lesson” is the heading of an important paragraph or series of paragraphs. The points should be brought out one by one—not necessarily as they are presented. Then questions should be given; not only the printed ones, but others that would suggest themselves to the wise and thoughtful teacher, according to the thoroughness with which he has prepared.

Elder George Reynolds: When a few weeks ago I was in the San Juan Stake of Zion, one teacher, in going over “What we may Learn from this Lesson,” adopted this practice: he asked the members of his class, “What may we learn from this lesson?” They held up their hands. He said to one, “Tell me what you learn.” The answer was: “While Joseph was in prison the butler and the baker to the king were also cast therein.” Then he asked another, “What more can you learn from this lesson?” That one repeated the first answer and then added the second. He then asked again if they could tell him anything more, and the third repeated the first and second and then added the third item that could be learned from the lesson. And so they went through the whole of that which could be learned from the lesson in the Leaflet under consideration, keeping on repeating until it seemed to me it was very strongly impressed on their minds. I wish to know whether Brother Talmage thinks that is a good practice to follow.

Brother Talmage: The method partly described by Brother Reynolds would in my opinion be certainly a success in the hands of a teacher who could properly handle it, and judging from his favorable report, the teacher who exhibited it in his presence knew how to handle that method. Teachers vary in their power of applying methods. With some the excellent plan described would become a matter of mere rote, and rote work I should discourage under all conditions. But the element of repetition which is there brought out is such an important one that I think too much attention cannot be given to it and too much praise cannot be bestowed. I should

certainly think it could be very successfully applied, and very little harm could result from a trial of it under any conditions.

In conclusion, I would say to those who have thought the Leaflet hardly what is wanted, that I have never looked upon it as being the type of perfection. But I believe the leaflets are just what we want for the time being. I encourage teachers to use them, and to train themselves to study these subjects systematically and thoroughly, and come prepared to present the subjects in the best manner possible. Do not be bound by the leaflet; but let the Leaflet be unto you a tool. A good tool in the hands of a good teacher may be the means of accomplishing excellent work; a poor tool in the hands of a good workman may be made to do good; but even the best of tools in the hands of a poor workman will never turn out good work.

HOME READING IN CONNECTION WITH THE SUNDAY SCHOOL.

BY DR. JOSEPH M. TANNER.

The habit of home reading is one of the most beneficial practices that can be cultivated, both among the young and old. Of itself it indicates refinement and a sense of those higher pleasures and duties of life. It becomes, therefore, both an end and a means. Unfortunately, this habit is not cultivated as extensively as it should be among the Latter-day Saints, and there are reasons for this neglect. Among the controlling reasons, perhaps, are the accommodations that are generally provided in the home. If possible, a room should be set aside for study and reading. A room where those who are qualified to read may be forced, in a measure, into that solitude which makes one seek companionship in the society of good books. It is not possible to cultivate the habit of home reading where there is confusion and where the habits of home life are exclusively in the direction of conversation, and conversation that is not always entertaining nor elevating. Books are now so cheap and so adapted to every condition of intelligence and age that there is no reasonable excuse for neglecting this important culture in the home. In the first place, some good, encouraging examples should be placed before the people for their encouragement. The Sunday School superintendent should have a room and hours set apart in his own home for this purpose. His counselors and assistants and the teachers

of the school should, as far as possible, follow his example; and then they may, without egotism, explain before the school the results, which soon must become manifest. The example is what is needed. A dozen families in a small community may have a very strong influence over almost all the people in that community, who, by the powers of imitation, will cultivate the habits that they see going on around them so successfully. However, in order to encourage home reading successfully, a suitable class of literature must be selected. As a rule, the books found in many homes are too difficult of comprehension, and rather baffle the mind at the outset, and thereby create an aversion to books. As a rule, the most suitable books for the young are biographies. There are reasons for this. In the first place, there is found in biography a personal element, which appeals so strongly to the youth. So far as the Sunday School has to do with biographical literature, it should mostly be along the line of Bible, Book of Mormon and the last dispensation. In the Biblical literature there are some stories that may be read, to the greatest advantage, in the language of Holy Writ itself. Other stories contained in the Bible may be more desirable if sketched by some prominent biographical writer, because the material for such biographical sketches is scattered in the Bible. As an illustration of a story that may be best read in the words of the Bible, we have the life and character of Joseph; such a story cannot help having a very strong influence upon the mind of the young. Then there is the story of Abraham and the earlier life of Moses, and the Biblical account of Daniel. Other characters that may best be read from biographies of profane writers are Samuel, David, Saul and others whose history is connected with much that is technical and not easily understood; but nearly all of the great Bible characters have some portion of their history given in Holy Writ that may be read to the greatest advantage from the Bible itself. A short biography of the life of Nephi, such as that written by President George Q. Cannon, may also be read to great advantage; and other characters found in the Book of Mormon may be taken from the original. In the New Testament, of course, the life of Christ is of foremost importance. I would not suggest reading the New Testament, so far as it relates to the life of Christ, in a chronological order. There are certain great events which may be taken and read separately: The circumstances of His birth, for example; Christ at the age of twelve; His baptism in the river Jordan; His fast and temptation, and all the incidents connected with His betrayal and death. Mr. Farrar has written an excellent work of a popular character on the life of Christ, and it might be read very advantageously by those of larger growth. Numerous Biblical and Book of Mormon Characters will suggest themselves to the minds of the parents, and thus a collection can be made that will prove inspiring and

instructive. I want here, however, to warn against any effort to read large volumes like the Bible and Book of Mormon, in consecutive order to children. They are too large; many parts of them are uninteresting, and would rather discourage than encourage a desire to study these important books. Indeed, it is not necessary that such books should be read in a consecutive order, for a little explanation will sufficiently connect the chronological order to make any part of those books easily comprehensible. In order to encourage home reading, a special effort must be made by the officers themselves. They must find out what the best books are; they must be able to recommend a class of literature that will be suitable for the home. This literature can be recommended in the Sabbath School. It is safe to say that no habit is more refining than that of reading good books. It naturally cultivates the mind by filling it with the treasures of useful knowledge; it holds aloft those characters which the young should emulate, and by which in life they will be largely governed. If home reading could be generally cultivated it would soon eliminate the larger part of the rowdy element found in many communities, and it would encourage a love of learning and raise the standard of education everywhere throughout the communities of the Latter-day Saints. This habit, however, is not easily acquired, but must be cultivated in all diligence and patience. It must be aided by parental discipline, and that discipline can be encouraged largely by the Sunday School officers and teachers. I recommend as an excellent habit a few minutes catechization in the Sunday School, on some biographical characters selected by the superintendent and announced the preceding Sunday. If the superintendent himself is not familiar with the best methods of catechization, he may ask one of his teachers to conduct it. In the beginning, perhaps but few would be prepared; but a feeling of pride will soon overtake the students, and if the character is an interesting one, the pleasure they derive from reading his biography will soon make the habit of reading the characters announced very general throughout the school. This, perhaps, will carry to the homes a general desire for reading, for the practice must become common with the parents as well as with the children. This is an education which parents have largely neglected on their own part, and the practice originally intended for the benefit of the children may become a delightful and instructive one among all the members of the home.

Question: Do you approve of reading fairy stories?

Dr. Tanner: I do not see how the Sunday School can give any encouragement to the reading of fairy stories and myths. I am aware that

the imagination, as it is argued, is encouraged in a very great measure by the reading of those stories; but it would be difficult, indeed, to say always what a fairy story or myth is, and what is not. There are many stories, perhaps, that are not true as a matter of fact. There are many of these fairy stories that are exaggerated; but a story, as I understand it, is the relation of what is true, of what is true in nature. For that reason, some of the most beautiful teachings we have given to us come by way of illustration in stories. They illustrate principle. Some of the teachings of Christ have been very potent by reason of the illustrations contained in them. Therefore, it is not a very easy matter to say where we should leave off teaching these stories, or what is myth that is objectionable, and what is a story that is beneficial in the Sunday School. What I more particularly refer to are those extravagant stories which appeal to that which is so wonderful that they become exciting to the human mind, and inasmuch as they excite the mind they are not useful from an educational point of view. This is a subject which is receiving a considerable amount of attention in the world and is creating a great degree of agitation. As President Joseph F. Smith says, such reading leads to a belief in the unreal. It is intoxicating; it is like using tea, coffee or tobacco, or anything which exhilarates beyond that which is natural and real.

Question: Shall we have a Sunday School circulating library?

Dr. Tanner: By all means. But I suggest that this library should be selected with much care. I have been in some school libraries where a large percentage of the books was not suitable for the Sunday School.

Question: Would you forbid the reading of such fiction as Dickens, Scott and others of their class?

Dr. Tanner: Of course they should never be read in the Sunday School. While Dickens and Scott and the others are very useful to students and people who engage in literary reading, I think that there are a great many other books that today are more healthful to the students than Dickens, Scott or Thackeray, or any of that class of writers. We have other books just as entertaining that cultivate the spiritual; but these authors do not cultivate the spiritual. They may give us a knowledge of human nature, but they do not cultivate our faith. What the Sunday School has to do is to promote the faith of the students, to create a belief in God, and not to ridicule. There is something in novel literature that ridicules human frailties and shows up the weakness, the morbid and unhealthful conditions of men; whereas, it should be the purpose of Sunday School work to hold up that which is beautiful and true, and not that which is deformed and false. Mr. Farrar, in his *Life of Christ*, makes this very valuable statement: "The knowledge of evil tempteth to its commission." And the stories

these books contain lead too much to a knowledge of the evil propensities, the cruelties and the lower attributes of mankind, and do not lift up as works should do that belong to the Sunday School.

President George Q. Cannon: I might add this to what Dr. Tanner has said: I notice that children or grown people who read works of fiction are never satisfied with truthful works, especially with such books as the Bible, the Book of Mormon and the Book of Doctrine and Covenants; there is not excitement enough in such books to suit them. You will notice, too, that a novel reader is scarcely ever a profound man, or one that takes delight in scientific or serious questions. The first article I ever wrote for the public was against novel reading, and all my life I have observed that the effects of the practice are baneful. If it were open to no other objection, the one fact that it hurts the memory would be enough to justify all that I have said. People who read works of fiction do not read with the intention of remembering; they know they are reading fiction. The result is their memories are weakened.

MONDAY EVENING.

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| 7:00 | Singing Practice of the following songs:
"Marching Home," (Page 128); "I'll Serve
the Lord While I am Young," (Page 17);
"Hope of Israel," (Page 34)..... | By the Congregation. |
| 7:30 | Opening Prayer.....
Song, "Weary Not," (Page 136).....
How to Grade the Sunday School..... | Elder Angus M. Cannon.
By the Congregation.
Elder George H. Brimhall. |
| 8:00 | The Relation of the Sunday School to the
Church.....
Song, "O Lord, Have Mercy"..... | Elder Heber J. Grant.
Miss Mabel Cooper. |
| 8:30 | The Sunday School as an Auxiliary to the
Home.....
Song, "Sunshine in the Soul"..... | Elder Nathan T. Porter.
Elder George D. Pyper. |
| 9:00 | The Home as an Auxiliary to the Sunday School,
Roll Call of the Stakes.
Song, "Gather Round the Standard Bearer"
(Page 145)..... | Elder Jos. W. Summerhays.
By the Congregation. |
| 9:30 | Benediction | Elder George Goddard. |

HOW TO GRADE THE SUNDAY SCHOOL.

PROF. GEORGE H. BRIMHALL.

I have been assigned to make some remarks on the subject of "Grading." I trust, my brethren and sisters, that you will give me your faith and prayers, as certainly I feel in need of them. I do not desire it to be understood that what I say is authoritative in any sense, because I have not had an opportunity to submit my views to the Sunday School Union Board, and, of course, I shall be pleased to receive any correction that may be deemed necessary.

The Aim: Grading has for its object a judicious grouping of pupils, a sort of classification that will economize the teacher's energy and the pupil's time and effort; it aims at such division of the learners as will make advancement the most pleasurable and profitable; it looks towards the uniting and harmonizing of mental and spiritual growth without breaking those social ties that naturally draw children—boys and girls—and youths into the common circles of companionship; it has in view the aiding and the elevating of the gregarious natures of the young rather than any arbitrary breaking up or radical interference with this nature.

The True Grade: In our age of naturalism, the educator looks to the being to be educated as one of his best guides; he believes that the mind as well as the body develops according to natural laws, and that whatever is done by art must conform to these natural laws, otherwise nature and art will oppose each other, and complete or practical failure be the result.

Sunday School grading must of necessity be more flexible than that of other systems of education. In the Sunday School work attraction and choice are the only potent factors, while in other institutions there is more or less of the coercive element lending its support. Human beings are natural graders, they have a tendency to group themselves according to certain natural laws; as a rule a boy in his teens will not be found associating, of choice, with children. Observation will find children on the play ground forming their little "sets," or special circles corresponding to their general development. The Sunday School should be one of nature's nurseries in which *spiritual* development is made a specialty; and the *general* capacity, not the scholastic acquisition, should be the guide in grading; not the amount of information, but the *ability to learn* and *like* should be the criterion for the placing of a pupil in his grade.

The Primary Grade: The term primary includes the idea of elementary, and this grade may fittingly be composed of Sunday School pupils up

to the age of twelve years, and may be subdivided into primary A, (or kindergarten) and primary B, the former taking in the little ones from four to eight years, and the latter those from eight to twelve; it must be remembered, however, that while these ages represent the general guide of grading there are special cases of rapid as well as of very slow development that would prove to be exceptions, and therefore require exceptional consideration.

Matter: In an elementary concrete form the principles of the Gospel should be taught, especially should the principle of obedience to proper authority be emphasized. The learner should form an acquaintance with the Bible, the Book of Mormon, and Church history from stories adapted from each of these treasuries of truth.

Method: In this grade the oral process should be followed and the method almost entirely inductive, i. e., leading the learner to discover the principle through illustrations of its application. That obedience is essential to goodness, should be taught by telling the stories of the obedience of Noah, Enoch, Moses, Samuel, Lehi, Nephi, Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, and other great and good characters, supplemented with personal experiences of both pupil and teacher. Tell the story, for instance, of Noah's obedience, then draw out by questions the expression that he would not have been good had he not minded the Lord, and that minding the Lord made him good; then go on from one instance to another until the child is filled with the idea that goodness comes from obedience. See to it that the work has been so pleasant and so much spirit put into it that the pupils love it, and, having formed such an admiration for the characters who became great through obedience, the pupils are filled with not only a desire to be good, but also with a determination to obey proper authority always. Thus may every principle of the Gospel finally find a welcome home in the hearts of the pupils and become a part of their very lives.

Questions in this grade should generally come from the teacher; as a rule, children's questions are apt to lead away from the subject.

Management: Children lack in will power, and in the power of continuous effort either of restraint or of activity, frequent change therefore must be provided for. Direct authority, applied with a kind firmness, is the chief element of order; *business* must not give way to *buzziness*. Direct rather than suppress the child's energy, but it must not be forgotten that little ones love order more than confusion. It is the order element in games that makes them so everlastingly pleasant.

Intermediate Grades: There seems to be two marked divisions of this grade and they have been appropriately called the First Intermediate and

the Second Intermediate. The first of these naturally takes in the pupils between the ages of twelve and fifteen. This is the age of physical and intellectual transition. The accumulative and the reflective powers are both active; physical changes are taking place that make the youth a seeming stranger to his past dependent self; both boys and girls in our clime during this period, change radically, and this change in the individual requires a corresponding modification of method of instruction and management.

Subject matter: The scriptural story-telling goes on; frequency of select readings from the Church works and others of the best books increases; the leaflet work is emphasized with a view of introducing pleasantly and profitably the use of the original books. In this connection it might be mentioned that there is a tendency by some not to fully appreciate the value of the direct study of the scriptures; but when we consider that literature at best is but the facts as reflected from the author's mind, it will be seen that the nearer one can get to the original fact, the greater his chances of getting the truth, provided he has the capacity to grasp and appreciate the "naked truth." Then teach here the Gospel as found in the written scriptures and continue to inform and inspire the pupils along the line of current scripture which is made especially for us, through the prophets and apostles of our day and hour; the importance of this is too often overlooked.

The instructive method is still preferable. Encourage thoughtful questions by the pupils. Continue testimony bearing both by teacher and pupils. Give suitable questions to pupils to stimulate inquiry outside of school and cite them to sources of information written and personal.

Management: This is the grade where self-conceit is beginning to aspire to the throne; prejudices are easily created, the conduct of persons is liable to be made the base of judging a principle; the "why" of things is demanding recognition; in fact, a feeling of self-assertiveness seems to be just coming into prominence, but still the obedience of confidence, which is often miscalled "blind obedience" is comparatively easy.

This is the grade in which the falling off begins; outside influences and negative interests are rising up, parental authority is, as a rule, losing its force, either through extreme application or neglect, and there is a necessity for almost superhuman effort on the part of the teacher. Personal influence must be made the most of, and it would seem that the classes in this and the following grade should not be so large as to prevent the teacher from making an individual study of each pupil, and giving to each that personal attention needed to keep the pupil learning and also liking Sunday School work.

This period is one during which boys have their "chums" and girls their confidential companions, and these companions have more influence often than superiors do, and it may be readily seen that the more of a companion the teacher can become and still retain the attributes of superiority, the greater will be his or her influence with the pupils. I am of the opinion that the under-estimate of the companionship element in managing youths is one of the educational errors of the age.

The Second Intermediate Grade: This grade is made up of pupils between the ages of fifteen and eighteen generally. It deals with a period of full-fledged self-importance. Anything that "just suits" is taken as being right, but whatever interferes with personal inclination is questioned with severe scrutiny. It may be termed the perilous period of life. The tides of physical life are fairly surging, moral virtue is most liable to the contagion of vice; gentle guidance is liable to be felt as oppression, and proper restraint looked upon as unwarranted interference; the youthful mind, inclined to carelessness, furnishes conditions for the sprouting of the seeds of skepticism which the enemy is ever ready to sow while the "husband-man sleeps." It is the time when the falling off is at its height, and when the quality of a principle or an organization is judged almost entirely by the acts of those believing in the principle or belonging to the organization.

The Teaching: In this grade story telling may be practically superceded by brief expositions or lectures, supplementing leaflet and text-book lessons. Pupils' questions are encouraged and their opinions given respectful consideration, be they ever so poor. Deductive teaching alternates with the inductive. The practice of quoting scripture is begun, not as a task but as an emulative exercise. The chief care however is to create a love of scriptural truth, a taste for scriptural literature and a desire for spiritual power. Continue the testimony bearing.

Management: We are dealing with young men and young women whose impelling forces are more than equal to the restraining powers. There is more philosophy than poetry in the expression "young men for war and old men for counsel." In this grade the pupils must be managed as though they were not managed. They will do as they please, but judicious management will determine what they will please. So manage that they will do most of the work under your *suggestive direction*. Counsel with them and become a personal friend of each one. Get his heart and there will be little doubt about getting his attendance or attention. Lead if you would have them go heavenward, for driving will send them the other way.

Higher or Advanced Grade: What to teach: Continue teaching the principles of the Gospel and emphasize the relation that one principle has to another, thus laying the foundation for Gospel philosophy. Teach how

to study, i. e., how to collect facts; how to select the essential facts; how to think, i. e., to analyze a subject and see it as one great idea composed of many. Teach them how to organize their ideas and give them orderly utterance.

Methods: The deductive predominates in the work of this grade. Let a doctrine be set forth and then put to the test of "the law and the testimony." Discourage the giving of opinions without evidence behind them. Use a variety of books. Pursue principles not pages.

Management: Distribute the work and endeavor to bring the backward ones gradually to the front. Hold to the subject before the class. Cut off all delving into mysteries. Insist upon accuracy by kindly correcting errors. Avoid arguments over unimportant technicalities. Repeat reasons, but remember that at best it is but reflected light, and is correct only so far as it agrees with the direct light of revelation. The former may seem right, but the latter is right, for revelation is based upon the very highest philosophy.

Question: In grading a school do you approve of an examination being held?

Answer: I would examine simply by the principle of fitness in grading a Sunday School. I would not take into consideration how many facts a boy had; age, size and desire would be the chief points.

Question: Where large boys and girls are in attendance and they are not as far advanced as small children, would you approve of an advancement from merit or age?

Answer: I think that word merit does not mean what the questioner intended it to mean. The word merit in grading or in advancing a Sunday School pupil means this: What is that boy or girl's desire? Does he want to investigate the truth in the next grade? Is he capable, so far as intelligence is concerned, of comprehending the Gospel as taught in the grade it is suggested he join? That would be what I should decide as the basis of advancement. I would not require what we call technical examinations to be the basis of advancement in the Sunday School.

Question: Should not the work of each department lead to the work the child will take up in the next grade?

Answer: Yes. But it does not by any means follow that because a child has not taken the stories of the Primary that he cannot start in and receive the Gospel taught to him in the intermediate department.

Question: What is the work and duties of the head teacher in each department of the Sabbath School?

Answer: The work and duty of the department head teacher is to see that all of the teachers under him are prepared and do their best, and that each child receives his due amount of attention.

Question: Would you prefer whole departments, if not too large, to be taught by one teacher at a time, or would you divide the departments into classes?

Answer: To obtain the best results in every case, it is best for the teacher to have no more pupils than he can give individual attention to; but in the Primary Department and perhaps in the higher theological department you can have large classes; but in the Intermediates, I think, to accomplish the result we desire, we must have the personal magnetism and influence of each teacher to each pupil.

Question: What should children in the Primary Department know before being promoted to the First Intermediate?

Answer: I would say that they should know enough to be sufficiently intelligent and have sufficient age to understand the doctrines as taught in the higher, whatever the grade is.

Question: In which department should the Articles of Faith, the Ten Commandments, the Lord's prayer and the Sacramental Prayer be taught?

Answer: I think that the Articles of Faith, the Ten Commandments and the Lord's Prayer should be taught in every one of the grades, all the way through. But they are taught from a different standpoint until we get in the higher grades, and there the Articles of Faith are taught philosophically. The Lord's Prayer should be taught in all grades; but in the Primary and First Intermediate it should be committed to memory; as also should the Ten Commandments and the Articles of Faith be committed to memory. (I am not one of those who believe that a child should understand everything before it commits it to memory.) I think every child should have the A. B. C. of our Gospel.

THE RELATION OF THE SUNDAY SCHOOL TO THE CHURCH.

APOSTLE HEBER J. GRANT.

I have been requested to speak upon the subject "The relation of the Sunday School to the Church."

The relationship is that of a child to a parent. The Sunday School, to my mind, is the beloved and honored child of the Church. I think I would be perfectly justified in saying that it is the most beloved of the children in the Church. If the duties and responsibilities which rest upon the parent in training and guiding the child are properly fulfilled, the child will become a useful member in the Church of Jesus Christ.

There is another relationship of the Sunday School to the Church. It is that of a feeder, as it supplies the members for every institution which is established in the Church of Christ; and the very best material to be found in all the institutions and associations in the Church comes from our Sunday Schools.

If we as officers and teachers in the Sunday Schools fail to do our full duty in training the children in this the nursery from which the tender plants are to be transplanted to the other institutions of the Church, the Church will, in old age, so to speak, be childless. When we as parents have been blessed by our Heavenly Father with a child who is particularly bright and able to accomplish a great labor for the onward advancement of His kingdom, we should endeavor to see that the talent of the child is fully developed. Speaking of the children of the Church, it seems to me that the Sunday School is the bright, particular child whose talent should be cultivated to the fullest extent.

Superintendents and teachers should get the Spirit and inspiration of their office and have a love for the children over whom they preside, and if they do this they are bound to be wonderfully blessed in their labors and will have great joy and happiness in their work. There is a deep love in my heart for all those who were my teachers in the Sunday School in my boyhood days.

We should never forget the instructions given to us in the Doctrine and Covenants, wherein it says, "And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents."

There should be a firm determination on the part of each and every one of us to labor with all the ability with which God has endowed us for the success of this beloved child of the Church—the Sunday School. If we love God and His Kingdom, if we love the Church of Christ, then we should labor for the children in that Church. That God may help us to do so is my prayer and desire, and I ask it in the name of Jesus. Amen.

THE SUNDAY SCHOOL AS AN AUXILIARY TO THE HOME.

SUPERINTENDENT NATHAN T. PORTER.

It seems that those standing at the head of the Sunday School work have deemed it proper that upon this occasion we should ask ourselves the question whether or not we are supporting that sacred and revered institution, the home. There are none here tonight but what feel that to this home they owe an allegiance. There are none, at least there can be no teacher present, who would look upon a questioning in this regard as either untimely or improper. Indeed, it seems to me fitting that we should ascertain in what way and to what extent we are assisting this institution to which we are so much indebted.

All can understand in part the anxiety of the mother when she feels that her child must cross the threshold of the home and pass out into community life. It is then and there the Sunday School should extend to that mother, to that child, its means of assistance, its hand of guidance. Certainly, when we look about us in this jostling, social world of ours, we cannot question that mother's need of help. Her child must go. It can no longer be kept wholly within the narrow limits of the home. How pleasing then to note that within the recent past steps have been taken to bring the protecting influence of the school earlier to the child and nearer to the home. It is our Sunday School infant class that provides this early and timely guardianship. It is the teacher of these little ones who offers to the mother an assisting hand, a pledge for the security of her child. She it is who brings before that child those lessons which reflect the likenesses of its own home; the many kindnesses, the many blessings received from mother and from father, from sister and from brother. It is the same teacher who is able to draw from the child-mind feelings of gratitude and love for home and its occupants such as have never been experienced before. Removed temporarily from the hearthstone, the child views its home from the outside; it appears to it in a new light. In other words, the child has received, with the aid of the teacher, that which, from the very nature of things, the parent was unable to give.

But the work of the Sunday School does not stop here. There is a something above and beyond the child's relationship to its parents which vouchsafes to the home those eternal elements, fidelity and love.

The teacher by a similar means turns the minds of the little ones toward the head of the great family of mankind. She helps them to discover in each other a brother or a sister; to see in the world a great common brotherhood; to discern in existence itself the providences of a God. Thus the sense of gratitude sinks deeper and deeper in the child-mind and a love begotten of truth is carried to the fireside of the home.

While as indicated the Sunday School is both directly and indirectly rendering invaluable aid to the home, yet is it not equally true that through our neglect we often impair its usefulness? The path that leads from the home to the school-room is trodden only by the child. Seldom do we hear of parents accompanying their children to school. Rarely if ever do they come to the teacher's assistance or place themselves in a position where they can give him, at least in part, the knowledge they have of the desires, the weaknesses, or general disposition of their children. On the other hand seldom do we find the teacher considering it of sufficient importance to visit the homes of his pupils that he might better understand the conditions surrounding them, and the conditions to be supplied in order to foster a desire for right. Certainly in this respect we have need of reform. A Sunday School teacher who thinks that his work begins and ends with the class recitation has mistaken the duties that devolve upon him. His is an individual work; his class composed of individual pupils; each pupil with his special need; himself the exemplar, the confident of all.

Let us not forget, teachers, the special dangers which surround our pupils during the formative period of youth. Let us share in the concern of parents when their feelings are racked with anxiety, always keeping in mind the fact that the measure of our love for our pupils is the measure of our success as teachers.

Again there is a disposition on the part of some to antagonize the authority of the home. I believe for one that this home authority is a God-given right; that it is sacred in its character; that we cannot or should not interfere with it beyond the limits which propriety would suggest. There is a way of righting wrongs without directly antagonizing the parent's authority. Teachers sometimes tell pupils to tell their parents to do thus and so. We require them to carry messages of dictation to their parents, ordering them to do certain things in respect to their households. In this I believe we make a mistake; not only in method but we fail in what we purpose to do. I call to mind a circumstance that will better convey my idea in this regard. A few days ago a mother related to me this incident:

One Sunday morning her little girl, on returning from school, came running to her with unusual eagerness. "O mamma, I want to tell you,"

said the little one, her face aglow with desire for mother to know, "teacher's told us all about our Papa up in heaven." With this her little daughter related the many incidents referred to by the teacher in connection with stories, showing how God loves His children, the many gifts they receive from Him, and "O mamma," continued the little one, as she placed her arms about her mother's neck, "He gave me you and papa to love me all the time. Isn't He a good Papa? Why can't I talk to Him, mamma? All the other little girls held up their hands. They talk to him every night, mamma. Tonight, mamma, can't I get down on my knees; can't I put my head in your lap; can't I tell my Papa up in heaven I love Him? Don't you love Him, mamma?"

For a moment the mother was speechless. Burdened with the cares of the household she had neglected to teach her child to pray. With tears coursing down her cheeks and her voice trembling with emotion she replied, "Yes, my little darling you shall pray tonight."

Thus was a message sent to that home many times more effective than if the teacher had said to the pupil, "You tell your mamma you must say your prayers every night before you go to bed." There is a way to direct the misdirected home. Touch the heart of the child and few parents will fail to recognize its significance. In this respect we are confronted with a great work. Our greatest aim and desire should be to increase the heart power of the child rather than to make it a mere depository of facts or data concerning certain things. First of all teachers let us see to it that the child-mind is quickened by a spirit of true love, a constant desire for the right, and there will then be no need of concern as to the security or safety of the home.

May God help us to better know and perform our duties in this regard is my prayer in the name of Jesus. Amen.

THE HOME AS AN AUXILIARY TO THE SUNDAY SCHOOL.

ELDER JOSEPH W. SUMMERHAYS.

The subject given me is, "The home as an Auxiliary to the Sunday School." It seems to me, inasmuch as the home is composed of two physical sections, the parent and the child, we must look to the parent and not to

the child as to what the home shall be. It is remarkable to note what some parents are doing for the Sunday School in contrast to what they are doing for the day school. If the child in the day school does not progress as fast as it should, the parent is very anxious to find out the reason. A visit to the teacher is in order, and the teacher is interrogated as to the cause of the child's delinquency. The parent takes great care, as a rule, to see that the child in its school life in the day school is not interfered with; and it is quite frequently the case that the parent will put up with all kinds of hardships that the child may be punctual in its attendance at the common school. If we were to take as much pains with our children when it comes to the Sunday School, the results, I think, would be quite different to what they sometimes are. And why should we not? In the day school the pupil is five days out of six under the care of a teacher. In the Sunday School but two hours a week are devoted to the pupil, and but a small portion of that time to actual work at the lesson. Hence, the necessity, it seems to me, of the parents being at least as devoted to the Sunday School interests as they are to those of the day school. We expect the Sunday School to do a good deal for the home, and this is perfectly proper. We would like to see, however, the home do something for the Sunday School.

If you wish to know how much of an auxiliary the home is to the Sunday School, you want to go there and find out what kind of a home it is. Take me to a home in which the Spirit of God dwells; where God's name is held in reverence; where the family gather round the family altar, morning and evening, and call upon the Lord in all humility for His blessings; where the Sabbath day is revered; where the Priesthood of God is honored; where perfect love exists between the husband and wife and between the parents and children; take me to a home such as God would have the Latter-day Saints possess, and I will show you a home that is an auxiliary to the Sunday School. On the other hand, take me to a home where the husband and father never bends his knees in prayer; where the blessing is never asked upon the food; that is filled with the fumes of tobacco smoke; where honesty and virtue are not taught; where parents never enter the portals of a meeting house; where the parents have no respect for the Priesthood of God, and I will show you a home that is not an auxiliary to the Sunday School.

Some expect too much, I fear, from the Sunday School. We want the parents to do something for their own children, and not leave all to the teacher. If you want the full benefit of the religious training that a child will get in the Sunday School, then the home and the school must go hand in hand. If it is otherwise, then the efforts of the teacher in the Sunday School will be more or less nullified.

I agree with Brother Porter, that we want to be careful how we

entrench upon the rights and prerogatives of the home; but there is not a child entrusted to our care but what has a soul to save. Shall we not seek to place within the reach of that child such information as will be calculated to lead its feet in the paths of righteousness? Shall we not do all in our power to throw such safeguards around it that our labors in its behalf shall not be in vain? I think we should.

It has been stated that the Sunday School teacher should make the child feel that, its father and mother excepted, he is its very dearest friend. I grant you this. I think that every Sunday School teacher should win the children by love and affection and make them feel that outside of their parents they are the best friends they have on the earth. Such a condition is a very happy one in my estimation. But a Sunday School teacher can teach a child the Word of Wisdom until doomsday, and if that child goes to his home and sees his father smoking a dirty, offensive pipe, then I want to say to you that that teacher will not be as successful in his efforts to implant the Word of Wisdom in the heart of that child as he would be if he had the support of the parent. If in the Sunday School you want to inculcate in the mind of the child a regard for God and our Savior, if you want to inculcate in the heart of the child a reverence for the Priesthood of God, and hope to be fully successful, then the father of the home should be a man that by precept and example sustains the instructions of the teacher. What we say of the father in this regard also applies to the mother of the home. The father should be a man that can lead, and not have his wife look down upon him as a thing of contempt to be shunned. The child should be able to look up to its father and mother, and when it bends its knees in prayer be able to thank God that he has such a father and mother, and not have to appeal constantly to the Lord to overlook its parents' faults and failings.

I think, my brethren and sisters, that there never was a revelation given of greater moment to us than that repeated by Brother Grant this evening, wherein God says He holds you and me responsible for the sins of our children, except we teach them the principles of the Gospel.

Now, we want and must have the help of the home in this work; and as the Sunday Schools are doing so much in the cause of religious training, we want those fathers and mothers in Israel that are not doing their full duty to their children to commence right now to do something for the Sunday School.

Where this is not the case, what will you do? Where the home is not an auxiliary to the Sunday School, what should you do? You cannot entrench upon the rights of the lesser Priesthood; you must be careful of that. You cannot entrench upon the rights of the home; you must be careful of that

also. But there is nothing to prevent you from acting the part of the good Samaritan. Where you find a home that is not an auxiliary to the Sunday School, and it stands in the way of the spiritual growth of the pupil under your care, go to the parents of the child, and, in the spirit of meekness and kindness, labor with them and make them feel that you have an interest in their children if they have not themselves. Get down upon your knees with them and ask the Lord to shed His Spirit upon their souls, that they may see the light and comprehend the truth, that they may understand that their children have souls to save, and that the Lord holds them responsible for the training of their family. If we will do this, many of the homes among our people that are not doing what they should for the Sunday School cause will have a change brought about in them, and God will bless us in our labors. In my opinion, we are not doing our full duty to our pupils until we have successfully combatted everything that obstructs their onward progress in spiritual growth, no matter where the obstructions may be found. We must do all, however, in a spirit of meekness, longsuffering and brotherly love.

I find, my brethren and sisters, that my time has expired. We are allotted fifteen minutes. I do not wish to exceed my time.

Question: Is the *Juvenile Instructor* the official organ of the Deseret Sunday School Union?

Answer: I wish to say that the *Juvenile Instructor* is the official organ of the Deseret Sunday School Union; and when we speak of the Deseret Sunday School Union, we mean every man, woman and child that is included in our 115,000 souls. We have now over a thousand Sunday Schools, and something over 115,000 souls therein; and the *Juvenile Instructor* is the official organ of the Deseret Sunday School Union. Furthermore, we think it is entitled to our patronage. We do not own it, but we have space in the columns of that journal through which we can communicate with the Sunday Schools throughout the world.

The roll of Stakes was here called, after which President Cannon made a few remarks, congratulating the convention that every Stake of Zion, except one, was represented at its sessions, and that there were also delegates present from outside missions.

TUESDAY MORNING.

9:30	Singing Practice of the following: "The Lord is my Light," (Page 121); "Marching Homeward," (Page 35).....	By the Congregation.
10:00	Opening Prayer.....	Elder Heber J. Grant.
	Cornet Solo, "Then You'll Remember Me"..	Prof. John Held.
	Kindergarten and Infant Classes in the Sunday School.....	Miss Donnette Smith.
10:30	Punctuality, How Best Secured.....	Elder Lars E. Eggertsen.
	Song, "In Our Lovely Deseret,".....	Elder George Goddard.
11:00	The Sunday School Superintendent.....	Elder George A. Smith.
11:30	The Sunday School Teacher.....	Elder Louis F. Moench.
	Song, "Gather Round the Standard Bearer," (Page 145).....	By the Congregation.
12:00	Benediction	Elder C. D. Fjeldsted.

KINDERGARTEN AND INFANT CLASSES IN THE SUNDAY SCHOOL.

BY MISS DONNETTE SMITH.

"Come, let us live with our children." This was the call made years ago by the great friend and lover of children and master educator, Frederick Froebel, in the distant land of Germany. A call the echo of which is heard all over the world and which I repeat today, for in considering the subject of "Kindergarten and Infant Class Work in the Sunday School," it is necessary that we consider the child and his development during the period of infancy and earliest childhood; for, to rightly develop and lead a child to the knowledge of the divine truths, which every child of God should understand, it is absolutely necessary that the mother, teacher, or nurturer, should understand child-nature.

Froebel was an instrument in the hands of God through which his fellow-men are blessed, for it was he who began the noble work of starting aright, on their paths through life, the children of whom Christ said: "Of such is the kingdom of Heaven."

The aim of education should be to develop the possibilities of the individual. To prepare him through *doing* for *seeing*, or in other words to lead him through self-activity to self-knowledge.

Froebel says that the early beginnings of education are of most importance as they give a bias to the whole after-development.

During the period of infancy and earliest childhood, or from birth to about the close of the sixth year, the child experiences the *beginnings* of every feeling, habit, desire, and activity, experienced in after life. Then how necessary it is for parents and educators to understand child-nature! That they may avoid mistakes and direct aright the tendencies and activities, as they are manifested.

Development comes from within. The spiritual and the physical development do not go on separately in childhood, but are closely bound together.

Froebel tells us that education, for a little child, should be passive, following: the mother or educator, studying the child's nature, understanding his needs, leading him—at the same time following his suggestions—while she learns to interpret his thoughts and utilize his activity to a definite purpose.

Watch a baby as he lies upon his pillow after his morning bath, kicking and throwing his chubby arms while he coos, in his baby way, to some bright object which has attracted his attention. The mother smiles as she watches his first aimless activity and something within her prompts her to place her warm hand at his feet, that, feeling resistance, he may be encouraged to kick and kick again, thus exercising his muscles and making them stronger; or, perhaps, she suspends within his reach the bright object which holds his attention to encourage him to grasp and retain it. But, there is something more in these little plays than merely physical nurture; the mother longs to nourish her baby's feelings, to stir the pulses of his heart, and in some way he feels and knows the love which inspires all his mother does and in her songs to him—for every mother sings—"Love, the melody of the heart, is revealed in the melody of the voice." So, through self-activity, which becomes more definite as the child's members increase in strength, he grows and develops day by day, creeping, then walking, and in due time expressing, in deeds, the love which has been awakened in his heart.

The child should be encouraged to express himself; to gain the best results, however, he must be met at the right time and at the place where he stands. The educators of children should be able to place themselves in the position of each child, in their care, and interpret from the child's standpoint; only by re-living their childhood with their increased insight, and by studying the development of the human race are they enabled to do this.

The efforts of children should always be rightly recognized. If neg-

lected or snubbed there is great danger of their becoming backward and silent, while if praised unwisely they become forward and selfish.

The foremost object of child-training is to lead the child to *think* early in life, for thinking will lead him to be industrious and diligent and to all domestic and civic virtues. "By their fruits ye shall know them." If active, creative, industrious in childhood, and given proper recognition, a creative, industrious manhood is insured.

One writer has truly said that "Hardly any, even of the best psychologists and teachers, understand how incomplete is a child's vocabulary or comprehension of language before six years of age, and how dependent he is on objective presentation and expression. He must see his notions of the world around him actualized by gesture, plaything, experiment, or dramatic action in order to understand them."

That which impresses the child's mind and heart must result in action; thus we find the necessity for play. Often the tones of voice and facial expressions mean far more to the child than do words; for oftener than we realize, the words we use are empty and meaningless to him.

Every child should be lead to love all life and to care for and protect all things weaker than himself. The aim of the Kindergarten or "Child-garden," is to lead the child to understand his right relationship to nature, to his fellow-men, and to God. *First* must come the feeling of love and protection, for *FEELING* lies back of everything: then follows the discriminating between the harmless and the harmful.

"As the the child's development begins with its first breath so must its education also." There is at first no perceptible development except in the physical organs which are the instruments of the spirit, but the earliest spiritual development proceeds simultaneously with, and by means of that of the physical organs, therefore the early education must deal directly with the physical development and influence the spiritual development through the exercise of the senses.

During the period of childhood the food of the body should be selected with as much care as should the food of the mind, for the child may, by his food, be made sluggish or mobile, indolent or active, dull or bright. Impressions, inclinations, and appetites which the child may have derived from its food can be set aside only with difficulty, when the age of self-dependence has been reached.

In order that the child may be free to play and to develop and grow his clothes should be free and loose. Tight clothing oppresses and fetters the spirit of the child as much as they bind and disturb the body.

In the spontaneous play of the child is revealed the future inner life of the man. In his play the child acts out for himself the life he sees about

him. He is a big dog, a farmer, a horse or a bird because attracted by their activities. He plays with his fingers and even with the expressions of his eyes and face. These plays should be watched and appropriate activities be given in the form of play which will interest the child and at the same time draw him from the sensuous to activities accompanied by uplifting thoughts. Such fingerplays and songs as: "Oh where are the merry, merry little men?" "You dear little thumb," etc. "The bee-hive," "Five little mice," and many others, are much enjoyed by children and meet their needs. All expressions and movements of the body and especially of the face, should be connected with thoughts, showing unity between gestures and feelings, between the body and the mind.

The spiritual development of the child is not separate but one with the physical and mental development, though there must be a time when this side of the child's nature needs special care and nurturing. On this subject Froebel says: "We know not when and where this religious development, this union with God, begins in the child. We cannot catch the first faint breath of spiritual life and the moment when the tendency toward God is born passes silent and unnoticed. If we begin to foster it too soon, it is as a grain of corn which we expose too early and too severely to the developing sun and the nourishing dampness; both injure the delicate germ. If we begin too late and too feebly we meet with similar results."

We connect the expression of the awakening religious life with the laying or folding together of the hands. "Who has not noticed," continues Froebel, "that at a certain period of life little children love to fold their hands, and that, when they do this of themselves, their attitude and expressions prove that out of disjointed fragments of feeling, thought, and will, they have gathered themselves together in living unity."

Children delight to see their lives mirrored in lives which are alien to them. They understand their parents' love for them better after watching parent birds feed and care for their birdlings and are drawn nearer to God through their love for their parents, fellow-men, and nature, for only through the physical and known can the little child be led to understand the spiritual and, to him, unknown.

Rich is the life ripening into boyhood, but too often we see and feel it not, for our eyes are closed to the past and our childhood is forgotten. Each stage should be lived *fully* while in that stage. Paul says: "When I was a child I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things." (I Cor. 13: 11.) To truly live we must live each stage fully, rising upon it at its close, with all the knowledge it can give, ready to meet the next and take from it what it has to offer us.

In the Sunday School the children are seldom in class longer than one

hour so that comparatively little work can be done each week. Still, that little amounts to a great deal in the end. If the parents of the children are interested and will help to carry out, in the home, through the week, the teachings and spirit of the one day in seven still better results will be attained.

The child of three years, as we have seen, is just awakening into active life and is unable to comprehend the teachings which delight the child of seven or eight years. So the one in charge must be as a little child: plain, truthful, earnest and active.

The kindergarten or infant classes should consist of children from three to six years of age, not older, for after the sixth year children need more advanced work to correspond to their increasing powers and strength.

The class work of each Sunday should be begun by all the little ones joining in singing a hymn and repeating a prayer, and as Christ has taught us the proper way to pray why not all say together: "Our Father which art in heaven?"

The hymns and songs chosen for these little ones should bear upon some subject with which they are familiar for their power of imagination is not as yet fully developed and their vocabulary is anything but large. The hymn or song may first be given as a story bearing upon the thought of the day and connected with the lives of the children. After hearing the story it is well to have the piano or organ tell it to them. Should there be no musical instrument in the room, however, the teacher may sing the song and then have the children join with her.

Singing should be as natural to the child as is talking. The tones should be pure and sweet, and every child should sing from the first with expression and feeling; this they will do if they understand what they are doing, but they must have the *feeling* before they can express it.

It is impossible for a healthy, active child to remain still for any great length of time. Finger plays and simple exercises such as swinging the feet quietly, clapping the hands softly, representing falling rain or snow, or having a quiet march will be found very helpful.

The children should feel that they have a part to perform to make Sunday School interesting. Many will be found who, with a little encouragement, will sing or give a quotation from the Bible, a short recitation, or perhaps tell the morning story. The teacher should always give due recognition to all efforts and acknowledge, in some way, everything that leads to sincerity, reverence, and love; that the children may be able to distinguish for themselves between that which is or is not suitable for the Sunday School.

If one is to feel reverence and respect for the house of God, and for

His day, one must feel respect for his parents, teachers, and for himself; and during the period of earliest childhood—at the time of the awakening—is the time for these feelings to be aroused, nourished and expressed.

Stories and pictures occupy an important part in the Sunday School, as by means of them the children are enabled to understand truths which otherwise are beyond their comprehension. The Savior embodied many truths in story form, or parables, for the people were as children understanding the *new* only as it was interpreted and compared with that with which they were already familiar.

To have good results there must be a plan of work for the year so that each Sunday will have its definite work; and the children, by doing their part, should be made to feel such an interest in the school that they will long for Sunday to come.

The rooms occupied by the little ones should be clean, orderly, light, well ventilated and comfortable. Their seats should be low so that their feet can rest upon the floor and their backs should have some support.

In the fall the children see the nodding flowers, the falling leaves, the gathering in of the harvest and the preparation for winter both in nature and in the home.

Thanksgiving or “thank-you” day—when we share what we have with those less fortunate than ourselves, and thank God for all His gifts to us leads us to Christmas, or the day on which we should praise and thank God for His greatest gift to man—His only begotten Son. The day on which we give gifts of love in similitude of God’s gift to us.

“Not what we give but what we share,
For the gift without the giver is bare.”

After Christmas the life of Christ or of the Prophet Joseph Smith, can well be taken up and be made interesting and instructive to the children.

In the spring comes the great awakening through which, if taken consciously, step by step, from fall to spring, understanding the *sleep* of fall and the *awakening* of spring the child is led to understand the meaning of death and the resurrection. Then the experiences of the year must be bound into one connected whole, as a chain with each link complete, that nothing may seem disconnected. Therefore, to lead the child to the love and knowledge of God we must lead him to love and to find his right relationship to nature, to his fellow-men, and to God. To do this we too must be even as little children and be willing to *live* with them.

“Come, let us live with our children.”

PUNCTUALITY, HOW BEST SECURED.

BY ELDER LARS E. EGGERTSEN.

My brethren and sisters, in presenting the subject that has been assigned to me, I will state that my remarks are suggestive. I recognize that the subject is one of importance, but set rules cannot be given. The superintendent of the Sunday School must know the environment and the circumstances that surround him in his ward.

The subject "Punctuality, How Best Secured," is one that has been often considered in teachers' meetings; and many plans to secure it have been adopted. We recognize that punctuality is the quality or state of being exact at the appointed time. We have no right to not be at school on time. In the capacity in which we meet today it is proper that the convention should commence on time, because there are hundreds of moments passing away, and those that are not on time are losing them. And while I feel that we should commence on time, we should not commence before time, because those who would be there on time are losing that to which they have a right if they are on time. I also recognize that we should dismiss on time, that also belongs to punctuality in the school.

The officers of the Sabbath School are very important and we must first look to them. It is evident that punctuality cannot be secured unless the superintendent and the other officers are there. They must be on time.

How can we get the superintendent there? Punctuality will not be secured until we have a superintendent who will be on time, who is converted, and who recognizes its importance as does the missionary in the field, who, when he has received an invitation to go and preach the Gospel, would not be behind time. "I am an ambassador of Jesus Christ, hence I must be there, otherwise they will think I am indifferent and therefore unworthy." And he will be there, and lay everything else aside that he may be there. Punctuality will be secured if the superintendent is converted. If he has an assistant who is not there, it is his duty to labor with that assistant and after he has begged, implored, beseeched, and done all that he can in his power to get him there and he will not come, then I suggest that he say to him, "Will you please hand in your resignation."

The chorister is the next important man. He must lead in the singing. The Guide says singing and prayer must begin on time. Then the chorister must be there; and if he is not, after the superintendent has done all in his power, I propose that we get some one that will be there.

We must have the chorister there. And then to secure the punctuality of the others, we must see that the secretary is there, the librarian, and all who are officers in the Sabbath School. The superintendent sees that the general order of the school is carried out according to the "Guide" and the "Treatise." We read on page 17 of the "Treatise" (new edition) that "The school should commence promptly at 10 a. m.;" that on page 11, "The school should be punctually opened with singing and prayer." We notice on page 10 that the "Officers, teachers and pupils should be punctual and regular in their attendance." Now, I claim that the superintendent must see that he carries out these instructions. And I am sure that if the superintendent secures his assistants, secures the officers, and in the morning at ten o'clock can look around and see all of his workers present, that influence will go right through the school. It cannot be otherwise. And there is where the superintendent must do his first special hard work.

I will now try to answer a question that has been asked me a number of times. "What will you do if that assistant, that secretary, or that officer will not be converted? Well, I feel just as the Lord feels in regard to the Gospel, that we are not absolutely necessary to the school; the school can get along without us; the school can get along without me; the Church of God does not require my services; but I am privileged to work in the Gospel, if I will put on the harness and go to work, I do not wish a person to get the idea that he is absolutely necessary. Sometimes we say we must take this man because we cannot get another. The Bible says that "God is able of these stones to raise up children unto Abraham."

Now, there are four factors that must be considered in the securing of punctuality, the officers, teachers, pupils, and parents: we cannot get along without these four.

The superintendent in his work can do much as superintendent of the Sunday School to secure punctuality. By being converted he will enthuse his fellow-laborers with punctuality by setting the example. He must have that first of all, before punctuality can be secured, so that all the teachers and pupils may be as punctual as himself.

I must pass on to the teacher. There are three classes of teachers in the Sunday School. There is what I call the teacher that is at all times present, at all times punctual; there is the teacher that is sometimes present, sometimes punctual; and there is the teacher that is any time present, any time punctual. These three classes of teachers will always be met with. Now I suggest to secure punctuality, that the superintendent speak of it in teachers' meeting. Make it a hobby—that is, he has a right to make it a hobby—and when he does this, and is very punctual himself, the teachers will feel it. So those teachers that are at all times present immedi-

ately come to his rescue and hold up his hands, "That is right;" they will recognize it as being right. Then those who are sometimes present and sometimes punctual will feel the influence of the superintendent, together with the influence of those teachers who are always there, and they are converted. No other work has to be done with them. Now what would you do with those that are any time present and any time punctual, just as it happens to them? If they have received those instructions in the teachers' meeting and have come in contact with the enthusiasm of the superintendent and those teachers that have been converted, and then do not come on time, I know what some superintendents have done. As an example, one takes a walk around the city early on the Sunday morning, and after awhile he comes around to this teacher's home—"any time present"—and as he passes there he can honestly say that, "I was passing your place and thought if you were going to Sunday School that I would go along with you."

"Oh, I am not quite ready yet; you go along and I will be there."

"Oh no, not without you."

Pretty soon he is ready, and he goes to Sunday School, is present at the opening for the first time in many weeks. The next Sunday the superintendent asks one of his associates or a teacher that is at all times present, to take a walk around the town and call at this brother's or this sister's place in order to get him or her to come to Sunday School. Then he or she calls upon the teacher, who again comes on time: and that is done three or four times. What happens then? Why, he is now in the habit of coming to Sunday School on time. I want to say to you that coming to Sunday School on time, coming to meeting on time, is a habit. We want to break ourselves of the habit of coming behind time.

I wish to state here that the superintendent must have full confidence in his teachers, and the teachers must have full confidence in the superintendent. Suppose you do not convert this tardy teacher, and sometimes that happens! Well, I want to say that you cannot force the human mind; you can beseech, you can beg, you can pray, and if that person will not then come under the rule of punctuality then I suggest that we say to him, "Will you please hand in your resignation? This is a work that God calls you to, and will you do it?" Of course I recognize that all must be done to get the teacher there, and after that has been done then I think, comparatively speaking, that after the Lord has restored the Gospel and opened the door and begged us to come and we will not, it is about time the door was closed.

I want to bring up another point, and that is something I feel that we have forgotten as superintendents. We have forgotten it so much that there is not a continual spring of love between ourselves and our teachers.

Ofttimes the teacher labors in the Sunday School year after year, and it is doubtful if the superintendent has ever said, "My dear teacher, how thankful I am for your support!" We never think of saying that to the teacher who comes to Sunday School just as regularly as we do, and perhaps a little more so. As superintendents we forget this, and we even permit the spirit of ingratitude to grow in our hearts. Do we not as superintendents like to have the bishop or some member of the Board say to us, "God bless you, my brother or my sister, in the work you are doing?" Yes, we do. Hence, I say, to secure the attendance of the teacher, the superintendent must have the spirit of gratitude toward every teacher. I recommend especially that to secure regularity in attendance and punctuality in the Sunday School, you get the confidence of your teachers; and I recommend one of the points brought up yesterday, that is this: Have teachers come to your house, superintendents! Call them together and have a little Sunday School jubilee right in your own parlor; and have a few socials there; get them to love you; and they will love you when they see that you love them. When they have thus assembled, discuss Sunday School matters and let them have a voice in making suggestions as to the best methods of conducting the school. I would also recommend that the superintendent stir up teachers' patriotism, Sunday School patriotism, by getting up a program and inviting the teachers to his home and spending the evening in enjoyment.

I have another idea. If a teacher should resign, through some cause, give him or her a parting word as a body of Sunday School workers. Whenever one of your brothers or sisters is called on a mission, give them a parting word; get up a little social for them. That creates a spirit of love in the Sunday School, and when that spirit is there your school will be progressive.

To secure the punctuality of the pupils we must enlist the assistance of the parents by meeting with them. Sometimes the day-school teachers, just as soon as they learn who the father or mother of the child that attends their school is, go and introduce themselves, and speak to them concerning their children. Now, in the Sunday School, fellow-teachers, I believe that we should not say, "Well, they all know me, they know I am a teacher, and I know them." But suppose the teacher speaks to the parent, "How is little Johnny enjoying Sunday School? How is he getting along with his lessons, and does he enjoy the work there?" The parents will at least give you a thought or a point or two that may assist you in teaching their child. They will see that you are interested in their son or their daughter, and their heart will go out to you. Oh! how we love to be loved, and how we appreciate persons who try to help us; that is always the case. So enlist the

parents by getting their sympathy, letting them become acquainted with you, and letting them know that you are interested in their children.

The teachers having now been converted, they are there on time, and being there on time, they will be able to secure the punctuality of the children, providing, however, that as a shepherd, they lead the children to green pastures and not to dry and barren ones.

Again, ask the pupils to tell their fathers and mothers to come to Sunday School. I am thoroughly converted to the fact that this would be one of the means of aiding in securing punctuality.

I have another suggestion which is not yet crystallized in my mind, and that is, that if the teacher would send home to the parents a little statement once a month or once a quarter, of the work that has been done at Sunday School, perhaps that would assist in securing punctuality and regularity; but we must in every case enlist the parents, because they are the strong supporters of the Sabbath School cause.

I strongly recommend, to secure punctuality and regularity in attendance, visiting those that are sick. We cannot do too much of that as Sunday School workers. Visit them if they are absent and if you meet their parents, it is sometimes well to mention it to them. Of course all this has to be thought over by the teacher.

Then, I recommend another plan, and that is, that you enlist the services of those little boys and girls who are ever at the side of the Sunday School teacher, who patiently wait for the teachers and continually look for them, and send them to the absent ones, to those that are ill.

I have another thought, and I think as teachers and superintendents we have forgotten this thing, too: often when we are upon the street of some large city, or of our own town, we are too busy to notice our pupils, and when little Johnny or Willie goes by we do not say, "How do you do," or anything else. We keep our eyes straight before us as if we do not know this little boy, who is so attentive to every word we utter each Sunday morning. Fellow-teachers, we have not punctuality or regularity in attendance because we are forgetful of those children during the week-days, and only look after them on Sunday mornings.

Before closing, I have a plan that I wish to present to the Union Board this forenoon, as a method for specially securing punctuality and regularity in attendance at the Sunday School. It is a four-paged folder, to be embossed or arranged prettily, perhaps with little paintings on it, as may be decided. Upon the pages of the folder is the following:

1

"ON EARTH PEACE, GOOD
WILL TOWARD MEN."

CHURCH OF JESUS CHRIST

—of—

LATTER-DAY SAINTS.

✻

SUNDAY SCHOOL RECORD

—of—

.....
Name.

1899.

.....
Name of school and city.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*John 3:16.*

2

RECORD.

✻

Number of sessions in year,

Times present,

Times absent,

Times tardy,

Nickel Day (donations)

✻

Remarks:

.....

.....

.....

.....

3

**SECOND INTERMEDIATE
DEPARTMENT.**

Teachers:

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✻

Subjects Considered:

General:

Historical narrative of the Book of Mormon.

Special:

Committing to memory:—

1. Articles of Faith.
2. Ten Commandments.
3. Sacramental Prayers.
4. Bible Quotations.
5. Prose and Poetry Gems.

4

"LOVE MAKES LABOR
LIGHT."

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—*James 5: 16.*

"True worth is being, not seeming;
In doing each day that goes by
Some little good, not in dreaming
Of what things to do by and by."

Superintendency:

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Stake Superintendency:

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The quotations on the folder are selected from among those learned by the pupils. The last Sunday of the year each child and officer in the Sunday School receives one of these to file away and keep as a yearly record of his work in the Sunday School. The cost of this little folder is about an eighth of a cent. Instead of receiving candy, nuts or books, the child has a record of what he has done in the Sunday School, and having this record, he is happy or discontented, according to the work that he has accomplished during the year.

May God help us, my brethren and sisters, to devise plans that our Sunday Schools may grow and advance; and that we may have the spirit of our callings, for therein is our success. Amen.

THE SUNDAY SCHOOL SUPERINTENDENT.

BY ELDER GEORGE A. SMITH.

A man to be a successful superintendent of a Sunday School must be a faithful Latter-day Saint; he must have all the traits of character that stamp him among his fellows as a God-fearing man; he must be punctual in his duty, and an exemplar regarding the things he desires to teach. It is not sufficient for him to go to Sunday School on Sunday morning and say to the children "Keep the Word of Wisdom," unless he himself sets them the example. In that, much harm has been done in several cases where superintendents have advised their school to keep this exhortation of our Heavenly Father, while they themselves have been known by the children to be addicted to the use of those things which are forbidden. The superintendent should be present at his school at least fifteen minutes before the time for opening. He should commence promptly at ten o'clock, and should close on time. He should have consideration for his officers and teachers, showing his assistants the same consideration he would desire himself if occupying that position. The calling of a Sunday School superintendent is one of the greatest in our Church; and, if it is properly magnified, it will bring rich blessings upon the head of him who fills that position. From the time that the school is called to order not one moment should be lost in preliminaries. The students should be kept occupied at something; and it will be the duty of the superintendent to see to it that no time is wasted while going from

one portion of the exercises to another. Teachers' meetings should be held not less frequently than once a month. In the ward where I live we have found it advantageous to hold our teachers' meetings in the evening, at the homes of the officers and teachers, where there is nothing else to attract our attention but just Sunday School business, which we can attend to without undue haste. The superintendent should understand the lessons that are being taught in his school every Sunday. No lesson should be given to a Sunday School class that has not been passed on by the superintendent; and if he will inform himself in regard to the studies that are being pursued he can make his school progressive and bring it to a much higher standard. It should be the endeavor of the superintendent to co-operate with the officers and teachers, either in visiting or writing to those members of the school who have become delinquent, and to keep the attendance up to as high an average as possible. Some of the things I desire to mention as absolutely necessary for a superintendent to be successful, is a love of children, a pleasing address and the recognition of the Sunday School pupils on the street. And before going to his school in the morning he should pour out his soul to his Heavenly Father and ask divine guidance in the duties he has to perform in his high calling. If he will do this he will see his boys growing to young manhood and becoming faithful members of the Church and filling faithful missions to the nations of the earth, and he will see his girls growing up to be the best mothers in Israel; and in his declining years he will observe the efforts he has made in the Sunday School bringing forth fruit in the faithful Latter-day Saints that have grown up under his superintendency.

Question: I am informed by one of the General Board that the superintendents must preside, not the assistants. By what shall we be governed in this matter?

Geneneral Superintendent George Q. Cannon: You cannot fix a definite rule. A superintendent does not necessarily vacate his authority when he calls on one of his assistants to act for the time being. He still presides himself. It is not a rule that superintendents should give their assistants the right to preside alternately. I would not like to see a rule of that kind established in the Sunday Schools; but let the superintendent preside and take the lead, and when he deems it proper he can ask one of his assistants to take charge of the school or perform any other duty associated with the superintendency.

THE SUNDAY SCHOOL TEACHER.

BY ELDER LOUIS F. MOENCH.

The subject assigned to me is "The Sunday School Teacher." I realize that time is precious and shall therefore discard my notes and touch only on a few points. A great deal has been said concerning the Sunday School superintendent which may also be applied to the Sunday School teacher, hence I will omit the points referred to by previous speakers on those subjects, and dwell only upon those which are important that have not yet been dwelt upon.

The first is the moral qualifications of the Sunday School teacher. We have found in the experience of our Stake that those men who are morally qualified to stand before their classes are the ones who enjoy the sweet influence of the Spirit of God. Hence this qualification to my mind is the most important. The teacher comes directly in contact with the student. He is the main-spring of the Sunday School. If he has the proper influence with his class there is no danger but that the school will be a success, and the labor of the superintendent becomes almost secondary. The children will respect him and through this regard for the teacher order will be established and a moral atmosphere pervade the class, which will have the tendency to subdue disorder and elevate the minds of the students.

Secondly: The teacher should be a humble man. No man can enjoy the sweet influence of the Spirit of God unless he is meek and humble. He should find out the true wisdom which cometh from God; he should find out that knowledge comes from God; he should know the difference between wisdom and knowledge. There are cases where wisdom is especially required, while knowledge is equally important in the successful work of the class. How often do we find men with knowledge but who lack the gift of wisdom! The result is that trouble in the management of the class or the business affairs of the work follows. Hence the necessity for seeking this gift, which we are promised shall be given through prayer. Blessed is that teacher who has learned by experience that he obtains answers to his prayers from heaven; and who humbly kneels before he goes to his class and asks God to bless him that day with wisdom, that he may read his students and understand their dispositions and characters, and guide and direct them in the way which is pleasing in the sight of heaven. I say blessed is the man who has learned that wisdom is a gift of God. We are instructed by Paul to seek earnestly for all gifts; and I feel where a man

is in need of a gift, he has the right to go before the throne of God and ask the Lord to give him that particular gift.

A question has been submitted to me here as to whether a man who is not a prayerful man should be permitted to teach a class. I think such a man should be labored with. It is a mistake in a man or woman to feel that he or she can teach without being humble and prayerful. We have our teachers' meetings, and in those meetings our teachers can be taught the value of prayer. They should be made to realize that they can do nothing in the sight of heaven without prayer. The missionary has learned this lesson. He knocks at the door, and experience has taught him to invite the Spirit of God to accompany him on his mission to that house. He soon realizes the difference between going into a house without the influence of God and with it. God has commanded us to seek and we shall find, to knock and it shall be opened unto us; and I have learned from experience that when God speaks he means it and he expects us to obey the law pertaining to the blessing we desire to receive.

The third point that I wish to refer to is the Word of Wisdom. We are told by the members of the Sunday School Board to be careful in our future selections and to appoint, as much as possible, men and women who observe this commandment. A great deal has been said in times past upon this important principle, and hence it should hardly be necessary for me to refer to it; but the neglect of the counsel given, compels me to say a few words on this point. How can a man teach—where is his influence and power—if he himself does not feel that he is doing his duty in relation to the Word of Wisdom; that he is not obeying this law which God, in the early rise of the church, gave? We are attempting to raise up a generation of healthy men and women. How can we do so if we do not set the example and show by our own acts that we are willing to obey this law? This, therefore, should constitute one of the prime qualifications of the Sunday School teacher, in order that these things may be impressed upon the minds of our children.

The next point is the observance of the law of tithing. I have learned by experience that the great distinguishing feature between us and the world is that we believe in doing and not simply in hearing the word of God. We have found by experience in our stake that those men who pay their tithes and offerings are less liable to spend the time of the class in discussing technical questions which are of but very little use to the class. Practical men have no time to discuss these things; their minds are broader. The realization that time is precious ever confronts them, and they see their students before them, budding into man and womanhood, confronted with the practical things of life. If the child has been properly taught in

these things he will become a practical man and thus become an instrument in the hands of God in building up His Church and Kingdom. Hence we have found it is better to select those men for teachers who are practical men rather than those who are theoretical; in short, men who pay their tithes and offerings rather than those who do not, although the latter may be intellectually better qualified.

Now we have in our stake teachers employed who are regular day school teachers, and where such men do their duty we endorse this as an advantage to our school, because certainly one who is qualified to teach in the day school should be able to teach in the Sunday School. The methods in the two are somewhat similar. However, where such teachers are neglectful of these things, where they do not observe these laws, they are liable to do more harm than good because of their superior intelligence, in consequence of which, also, they gain the confidence and admiration of the students, more so than persons who are not thus intellectually qualified.

How can a man teach anything which he himself does not practice, and will he not rather, since he does not believe, use an influence against it in place of for it? If you look at a boy you can immediately tell what kind of training he has had in the family circle; so can you tell, to a certain extent, the kind of influence and training the child receives from his teacher in the School.

In conclusion let me say, the value and importance of our mission should be well understood. Comparatively speaking our time for teaching these things is very limited, about fifty-two hours, at the most, during the year. Hence how well the time should be spent! Insignificant questions should pass out of sight and the practical things of life should be impressed upon the minds of the children. I feel that purity and virtue should be taught at every session, and if the teacher is a pure moral man, an observer of the Word of Wisdom, a payer of tithes and offerings, is a supporter of the Priesthood, and a man who observes the Sabbath day and keeps it holy, that he will teach these things and by precept and example impress them upon the minds of the student. I think the time has come when in selecting a teacher we should ask the Bishop, "How is it with this man? I am thinking of putting him at the head of the theological class. What is his record in the ward—is he a tithe payer—does he observe the word of wisdom? Does he keep the Sabbath day holy and attend to the general duties in the Church?" If we were to do that in the future there would be less complaint about teaching technicalities and wasting the time over discussing frivolous questions. There would also be a change in the young men and women in their moral qualifications and in their practical work in the Kingdom. The millennium would dawn sooner and the preparatory work for

the final reign of our Savior would be cut short. There are other points I would like to touch upon but my time has expired. I pray, therefore, that God may bless us in this noble work and that His purpose may be accomplished, which I ask in the name of Jesus. Amen.

Question: Can teachers be changed from one department to another to advantage?

Answer: Yes, if by nature and intellectual qualifications they are adapted to do better work in some other grade.

Question: If at any time a teacher is not giving satisfaction to the superintendent and the students are suffering through his inability to teach, what would be the best method to adopt in removing him without giving offense?

Answer: He should be taught where his weakness lies, and a labor taken up with him.

Question: How can we obtain competent teachers? We find in our school that as soon as a teacher marries, in [nearly every case, his or her interest in the school room ceases.

Answer: We know this is a point we suffer under. It certainly is not wise to keep our young men and maidens from marrying. God bless them, let them marry. I tell you it is a sorrowful spectacle today to see men and women growing up to twenty-eight, thirty and thirty-five to be bachelors and old maids.

TUESDAY AFTERNOON.

2:00	Rehearsal of "Waiting for the Reapers," (Page 30).....	By the Congregation.
2:30	Opening Prayer.....	Elder George Reynolds.
	Organ Solo, "O Ye Mountains High".....	Prof. J. J. McClellan.
2:35	Sunday School Choirs and their relationship to Congregational Singing.....	Elder Thomas C. Griggs.
3:00	Lesson on Presentation of the Authorities.....	Elder John W. Tate.
3:15	The Administration of the Sacrament in the Sunday School.....	Elder Francis M. Lyman.
	Song, "Hosanna".....	Elder Heber S. Goddard.
3:30	How to conduct Sunday School Conferences.....	Elder Karl G. Maeser.
4:00	Suggestive program for Sunday School Confer- ences to be held in 1899.....	Elder George Reynolds.

4:15	Our approaching Semi-Centennial Celebration...	Elder Jos. W. Summerhays.
4:20	Remarks	General Supt. George Q. Cannon.
	Song, "O, My Father,".....	Elder George D. Pyper.
4:30	Benediction.....	President Joseph F. Smith.

SUNDAY SCHOOL CHOIRS AND THEIR RELATIONSHIP TO CON- GREGATIONAL SINGING.

ELDER THOMAS C. GRIGGS.

I have rejoiced, my brethren and sisters, as I feel that you have also rejoiced, in the spirit that has characterized this Convention. I trust that the good influence that has prevailed here may be with me in the few remarks which I may make upon the subject allotted to me: "Sunday School Choirs and their Relationship to Congregational Singing."

Before considering the subject directly, I wish to draw attention to the encouragement which the Sunday School Union has given to music. Some few years ago rewards were offered by the Union for original musical compositions, which resulted in the production of a number of very useful pieces most of which are still being used. And I am very pleased to see the recognition granted to music in this convention and the very satisfactory results that have followed our half hour's musical exercises. I think all have felt the inspiration thereof.

With regard to the subject itself, "Sunday School Choirs and their Relationship to Congregational Singing," I would say, like the famous receipt with regard to stewing a hare, "First catch your hare;" so with regard to the relationship of the choir to the congregation—first get your choir. Now, the formation of choirs in our Sunday Schools, I feel, should be encouraged, and more, I believe that the organization of a choir in each Sunday School is necessary, is imperative, for many reasons, among which are these: that it may form the nucleus for the gathering of the musical talent of the school, where you have the facilities and where you have a person capable of leading in the singing. There is any amount of musical talent in our midst—vocal talent as well as those who are qualified to become instrumentalists. These brethren and sisters should be encouraged, and

where there are no choirs already organized, select the best material and organize one. Opportunities should be given the choir for rehearsals on occasions which will not interfere with the time of the Sunday School, some evening or some portion of the Sabbath day, possibly; but occasions should be set apart to train the choir intelligently, that they may become, as I think their relationship is, the leaders of the musical exercises of our Sunday Schools. This is the relationship, I consider, of the choir to congregational singing, to lead in the singing, to form the basis and to give effect, to the musical exercises of our schools; not that the singing should be confined to the choir, by any means, but that the choir may direct and encourage the musical energies and abilities of the congregation. The formation of the Sunday School choir is useful in other directions. They may be used when they become proficient—and their services are very much used in that direction already—in the giving of concerts and musical entertainments for the benefit of the Sunday Schools. The services of a choir when qualified to give entertainments, will enable the superintendent in this way to obtain means to carry on the work of the school. There are other occasions, too, that choirs can be used. Sometimes some of our associates depart from our midst and the choir is called upon to attend the funeral services, and where they are well trained their labors in this direction are very useful and appropriate. They likewise form material for replenishing the ward choirs. Our Sunday School choirs are usually composed of those who are young and inexperienced, and as they advance in musical ability and years, they may then be advanced to membership in the ward choir. Congregational singing should be encouraged, and I would suggest that the leader of the choir remember that the congregation is invited to sing. Let the piece to be sung be distinctly announced; and inasmuch as we have various music books—the Music Book and Song Book, and in some cases we have some of the old edition still in use—give ample time after the announcement for the members of the school to find the piece selected. Before proceeding, in congregational singing, get the attention of the entire congregation. Take a position where the congregation can see every move you make. Encourage them to use their books in such a way that they will not become what we term “book-bound.” Frequently weary, dragging, unprofitable music is caused by our looking at the music or words so intently that we do not heed the conductor. I suggest that all learn the selections generally, and train themselves to read a line ahead. This can be done, and you will be surprised at your success. In that way you will avoid becoming “book-bound,” and be able to give the conductor more attention. The hymns we are singing, to the same tune, may be very different in their nature and sentiments, but how frequent is the habit of singing the verses all alike.

Now the conductor may have an interpretation of the words which he desires to convey to the congregation; but if the congregation is "book-bound," he is helpless. The words may be pathetic, prayerful or joyful, and all these different characteristics should be properly produced. Therefore I say, give the conductor one of your eyes at least. The time allotted and suggested in the "Sunday School Treatise" for singing in our schools is ten minutes; I feel that this time should be spent as a rehearsal, the leader should use it to train the entire congregation. I think if the school was brought together at times for rehearsal, it would be time well spent, and you would obtain results that would fill your hearts with a great deal of satisfaction. The ten minutes allotted us should be intelligently used by the leader and by the congregation. When I say intelligently used I would define it this way: The conductor should draw attention to the words and to the music, perhaps going over a line or two of the music himself, to give the interpretation that he desires; he should get the attention of the congregation, and not do it as is now frequently done, in a mechanical manner, just as a matter of exercise. Little improvement follows such a course. By using the time advantageously the musical taste of the congregation will be advanced and increased. We already have many very pleasing results; indeed, the general musical taste of our community and its ability is being manifested in various ways, especially by some of our representative musical organizations. We need to continue cultivating our musical talent, and our musical leaders should have a high conception of their duties and labors. There is another thing we should not neglect, that is our hymns which we term congregational hymns. Concert recitation is encouraged by the Sunday School Union in repeating the Articles of Faith, the Ten Commandments, the Lord's Prayer, etc. Now here comes in another very appropriate feature of concert exercises, the rendition of those hymns which have made such deep impressions upon the minds of our fathers and mothers: they will also have their effect upon the minds of the children. The hymns contained in our books are upon subjects relating to the work we are engaged in: Prophecy, prayer, pieces pertaining to our present circumstances, etc., etc. For this purpose it will be noted that in our little song-book a selection of congregational hymns has been made. There is not a school in our organization but should be able to sing the whole of these congregational pieces. Learn to sing them without the book; commit words to memory; they are not difficult to remember, because as a general rule, congregational hymns and music are selected for their simplicity. Train yourselves in this. I was in a school a little while ago; it was the anniversary of the martyrdom of the Prophet Joseph, and I felt it would be very appropriate to have "Praise to the man who communed with Jehovah" sung. To

my chagrin but few were able to sing it. In this Convention the organist played "O ye mountains high, where the clear blue sky arches over the vales of the free." This is calculated to arouse the feelings of all and create a love for our own mountain home and an appreciation of our blessings here. I think we are going too much in one direction; many of us are too anxious alone for pieces with vim. Such pieces are generally acceptable to our congregations. But music is not confined to one line of thought or sentiment; it has a very wide range. Every feeling of the human heart can be expressed by it. We should not neglect the more devotional hymns. Sometimes I fear we are lacking in devotional feeling in our schools. We come together as though it were to some society or social gathering. At times it would be profitable for the superintendent or choir leader to read the hymn and draw attention to the sentiments it contains. As Prof. Stephens said here yesterday, it is the text that we want to keep in mind. Glorious truths are contained in the texts. We do not want to make the points or doctrine therein useless by ignoring the text and paying attention to the music alone. The text and the music should be happily combined. I know it is easier to give our attention to the music than it is to associate, properly, the words with that music in the spirit thereof. By an intelligent understanding of the text you shall find an increase of interest in the rendition of the music.

Before leaving this subject, I have another point that is connected with it, and that is the relationship of the organist. I feel that every wise conductor and every prudent superintendent should recognize the services of their organists and encourage them, for they are very valuable in the musical exercises of our schools. Their labors have been increased because of the recommendations that have been made with regard to playing marches, that good order may be had in the schools when the classes march to their various rooms. As our meeting houses are now being erected with a view to the needs of our Sunday Schools, this feature, the orderly marching of the pupils to the various rooms, should be given attention. This also comes under the direction of the leader, in connection with the superintendent. The character of the pieces that are played by the organists should be studied by them. Do not, brethren and sisters—our organists are generally sisters—do not go to the school, turn over the book, pick out your march and play it mechanically, but give it thought beforehand, for it is worthy of thought. And here I would add a word, and if I make no other impression than this I shall be satisfied, and that is, I feel that the Sunday School choir should be an auxiliary to punctuality, its service being almost the first in the exercises of the Sunday School. Many a good, punctual superintendent, anxious to commence the school on time, suffers mental dis-

treasure, watching the door for the leader of the choir or the organist. Time as well as tune is a qualification of a good musician.

The organist and chorister, as the most prominent factors in the musical exercises of the school, should be diligent, punctual and prayerful, just as much as the Superintendent or the officers and teachers of the school. By seeking the Lord they will be able to make such selections as will appeal to the hearts and feelings of the children, and many of them will be aroused to a deeper interest in the Gospel.

Question: Does it show good taste in a leader to try and drown others in the congregational singing?

Answer: A very proper question. No, I think it shows very poor taste. I presume this question has reference to the male leaders. It is frequently the case with them. But while they are at times compelled to sing the treble part, they should at the same time aim to keep their voices subdued and thus the better blend with the others. A mistake is sometimes made by singers, who have good voices, in trying to outdo their associates. Oftentimes, they are influenced by zeal and enthusiasm, but they should keep this zeal and enthusiasm under control.

Question: Is it proper for a superintendent to lead the choir?

Answer: I think it is eminently proper for the superintendent to lead the choir when he has no one else to do it. But if possible, by all means enlist some one else. The superintendent has plenty to do as a superintendent.

Question: How should the choir be placed in the Sunday School? Should they be scattered throughout the school or "bunched" as choirs generally are?

Answer: A question which I have reflected much upon; I can hardly answer it to my own satisfaction. If the congregation and choir were meeting wholly for rehearsal, I would advocate the placing of the choir in the center, that the congregation may have the benefit of the trained voices in their midst. Otherwise let them be seated near the stand.

Question: If Sunday School choirs be adopted, will it discourage congregational singing in the schools?

Answer: I think not; unless you take the time of the congregation. I think the aid of a choir a decided advantage to congregational singing. But when you have congregational singing, the leader should not give all his attention to the choir. His attention is naturally directed to that body, but in congregational singing he should encourage all to sing who are capable.

Question: Should the Sunday School choir, in its exercises, be confined at all times to the use of the Sunday School Union Music Book?

Answer: In regard to that I will say the Sunday School Union Music Book is not half exhausted yet. There are many beautiful pieces in it which we very seldom hear in our Sunday Schools, some of which are being sung at this Convention.

THE ADMINISTRATION OF THE SACRAMENT IN THE SUNDAY SCHOOL.

APOSTLE FRANCIS MARION LYMAN.

In order that I shall be sure to finish in time, I will commence at the last end of the talk.

Question: Would it be proper to partake of the sacrament under the direction of the Sunday School superintendent when none of the Bishopric are present?

Answer: Why, certainly. The introduction of the sacrament in the Sunday Schools, more than a score of years ago, was under the inspiration of the Lord through the Prophet Brigham, in order to fulfill the revelation which says, "It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." It had been discovered that only a minority of the children met together in our ward and other meetings where the opportunities were given to partake of the sacrament, and that if it were not introduced and given to the Sunday Schools, a very large proportion, in fact, a majority of the Latter-day Saints would not be in the way of receiving the sacrament; because it is well defined that the elder people, the fathers and mothers, generally meet in ward meetings and conferences and that the Sunday Schools are gatherings for the young people. I think we cannot attach too much importance to the administration of the sacrament in the Sunday Schools. Some of the brethren have been so rigid in construing the counsel of the Presidency that they have come to believe that the sacrament cannot be administered unless the Bishop is present. I remember being in Arizona one time with Elder Stevenson, and there was no Bishop there, and we administered the sacrament. The reason that the sacrament is always administered, and should be, under the direction of the Bishop of the ward, is that there may be order in the Church. It is not because the Elders and Priests are not competent; baptisms are not give into the hands of all the Elders and Priests; confir-

mations, the blessing of children and such ordinances are not given indiscriminately into the hands of those that actually hold the authority to perform the ordinances, so that there may be order in the Church. The sacrament should be administered properly, and the Bishop is responsible. He should instruct the superintendency of the Sunday School that when neither he nor his counselors are there that the superintendency are perfectly competent to perform this ordinance, (when they hold the necessary priesthood, as nearly every one does) that the Sunday School may not be deprived of the sacrament because the Bishopric is not present.

Question: What do you think of the practice of playing a selection on the organ or having some one speak to the school during the passing of the sacrament?

Answer: That is very good and proper. It is proper to play a suitable selection while the sacrament is being passed; it is also proper that remarks be made. I frequently make remarks in the Sunday School while the sacrament is being passed, and particularly upon the sacrament. Let the Spirit of the Lord direct. Let there be a little flexibility in the management of affairs, and let the Holy Spirit guide as to whether there shall be speaking or singing, or whether there shall be a little music upon the organ. And if it happens to be a piano it would do no harm.

Question: Can Deacons pass the sacrament?

Answer: Certainly they can, just as well as anybody else, if they are good, steady, worthy Deacons, and if they do it sedately and properly, as the sacrament should always be presented to the people. But do not think there is no one else in the Church but the Deacons that can do it. An Elder is competent to do it, so is a High Priest or Seventy. The Bishop, however, directs in regard to these matters; but the Deacon is perfectly competent when he is directed so to do.

Question: Should children who are more than eight years of age and are not baptized still partake of the sacrament?

Answer: Certainly; until they can be baptized. Have them baptized just as soon as possible after they are eight years of age. The children of the Latter-day Saints are entitled to baptism after they are of that age, if they are properly taught, or any other children, if their parents consent. If they are the children of Latter-day Saints they are certainly entitled to partake of the sacrament until the ordinance of baptism can be administered to them, which may be two weeks, six weeks, or even more. But do not hurt the tender hearts of the little children who are willing and anxious to be baptized, by withholding the emblems from them, but are possibly neglected for awhile by the parents or by the Bishop who have not made provisions for their baptism.

Question: Does it not seem inconsistent to have playful exercises immediately after partaking of the sacrament?

Answer: Certainly, or before partaking of it in the Sunday School. "Playful exercises," that is, nonsense, I suppose. Such exercises divert the attention of the children from the sacred teachings imparted by the teacher. We do not go to Sunday School for fun or nonsense, but we go there to worship the Lord and to learn of His ways and His will.

Question: Is not the kindergarten better adapted to the week day primary?

Answer: It is perfectly proper in the week day schools; but there is no reason why the kindergarten should not be introduced into the Sunday School. It is the very training place to do the work that ought to be done in the home, to teach the little children so that when they become six or eight years of age they will understand something of faith in the Lord. Children naturally believe. There never was a child in the world that would not believe everything that was ever told it until it discovered the hypocrisy of older people. Children will believe just what father, mother, uncle or anybody else tells them, until they discover there is deception in the world.

Question: Should not children be taught in Sunday School to attend the sacramental meeting?

Answer: That is, I suppose, the ward meetings. Certainly; everybody should be taught that. They should be impressed with the importance of mingling with the older people and associating with them as much as possible and having the benefits of the ward meetings.

Question: Should those who are going to administer the sacrament be appointed before the school is taken up?

Answer: Why, yes, or just after.

Question: Should the school stand while singing the sacramental hymn or remain seated?

Answer: Of course they should remain seated if the sacrament is being passed; but if the sacrament is not being passed, there is no reason why they cannot stand if the superintendent so directs.

But the very important matter is that the sacrament should be administered, and the Bishop is responsible.

I feel that there are no better men in the Church than in this convention today, and that it is a compliment for us to have the privilege of meeting with this body of people. This is a remarkable gathering, imposing in its appearance. I realize that the very choicest and sweetest of men and women are gathered here from all over the Church. This is the first Sunday School Convention, and you and I are privileged with being the charter members of this institution, which I trust will be perpetuated and continued as

long as we live, and that we shall be associated with it and bring in new elements all the time that when we meet in this capacity again we must have the large Tabernacle and fill it as we have filled this Assembly Hall.

Now, I want to make one suggestion, I trust it will have the endorsement of the General Superintendency. I have noticed in blessing the sacrament, the Priests—it is a proper place where the Priests should have a little experience and should be taught before they are called as Elders to go out into the world as missionaries—I have noticed the Priests kneeling on one knee; I have noticed them kneeling on both knees; I have noticed them holding up one hand, sometimes the right hand, sometimes the left, sometimes both hands, and getting into all kinds of shapes, till, if you should open your eyes, it would certainly cause merriment. I have advised for the sake of uniformity, that it is not always necessary to raise the hands to bless the bread or water. I have also advised that it is not always necessary that the hands should be raised in opening or closing a meeting. If we do raise our hands, it should be done pleasantly, nicely and not grotesquely or in a way that would provoke merriment or criticism by strangers that may come among us or by ourselves. We do not raise our hands in family prayers or in blessing the food. Many prayers are thus offered; there is nothing wrong in it that I know of. We should not use a card or book to read the ceremony, but it should be learned. The brethren may see the cards all the week and get ready for the Sunday School or meeting, and then let them alone.

Question: Have members not holding the Priesthood the right to pass the sacrament?

Answer: You pass it to one another, do you not, all the time, all you sisters and all you brethren? Then why ask the question? The administering of the sacrament is not passing it to the people. The administering of the sacrament is when the brethren offer the prayer in blessing the bread or water. That is the administration of the sacrament. That cannot be done by Deacons, nor by members of the Church who do not bear the Priesthood?

Question: Is it proper for a Priest to administer the sacrament when an Elder is present?

Answer: Yes, when the Bishop says so; whatever the Bishop directs in this matter, (if the man has the authority, whether he be a Seventy, High Priest, Elder or Priest,) it is all right.

HOW TO CONDUCT SUNDAY SCHOOL CONFERENCES.

ASSISTANT GENERAL SUPERINTENDENT KARL G. MAESER.

My subject this afternoon is, "How to Conduct Sunday School Conferences."

This subject has been before the Sunday School Union Board repeatedly on account of the many failures which we have encountered in our visits throughout Zion holding Sunday School Conferences. To illustrate this statement: In making my report of one Sunday School conference which I had been appointed to attend, I said I had filled my appointment, I went knowing nothing of the condition of the Sunday Schools in that stake, and now I had returned knowing as little concerning those conditions as I did before I went. I had nothing else to say. That at once satisfied the members of the Sunday School Union Board that that conference had been a failure.

It seems that the difference between a jubilee and a conference or some festival kind of meeting has never been realized by some of the stake superintendents; at least, it appears so from the way in which preparations for the conference have been made—or rather not made.

In order to be as brief as possible, I will state the following order of procedure:

The object of a Stake Sunday School Conference is a three-fold one. Every Sunday School superintendency should have them in view and take steps accordingly during the four weeks or so immediately preceding the sessions of the conference so that the three objects or aims of the conference may be reached.

The first point is to present in that stake a model for their own Sunday Schools at home—a model in regard to punctuality—commencing to the minute, as appointed. Why, we have gone to conferences—every one of my fellow-laborers of the Sunday School Union Board will bear me out in this statement—and have had to wait until half past ten; as much as half an hour of the precious time was thus lost. We cannot afford to lose half an hour or even a single minute of the precious time given to us for the meetings of the Stake Conference—every minute should be utilized.

The singing should be a pattern for all the Sunday Schools in the stake. For this purpose the Sunday School Union Board have selected certain songs to be sung at the coming stake conferences everywhere throughout Zion. The choirs should be given a chance. The stake superintendent in his travels through the stake has, no doubt, discovered a choir here or

there that is very excellent, producing fine music, having raised the singing in their Sunday School to an excellent standard. I would invite that choir to come and do the singing during one of the meetings of the conference. I say, therefore, give the best choirs a chance; give us the best you have to be found in the stake, belonging, of course, to the Sunday School.

Then the class exercises should be patterns. Suppose, I were a superintendent and discovered in my stake a splendid Primary class better than any other in the stake, I would like to have it there. But don't bring any dead heads—I mean children that will not do anything—but select only those that will take an active part and who can answer the questions. Give us the best class exercises that are to be found in the stake, so that all can see what the best work is. The Sunday School that has not been invited to give an exercise will then say, "Now we will do our very best and we will beat that," or "We will come up to that exercise in the Primary, or give just as fine a chart exercise," or "We will have just as good a Book of Mormon exercise, and then we will have a chance to have our school represented at the next stake conference."

The marching should also be a model. Let those that have been invited to give class exercises at the conferences be drilled in marching at home the last Sunday or two before the conference comes off, that they may be able to file up nicely to the stand and face the audience and give their exercises, which should last ten minutes; that is all we need. We do not want exercises to last half an hour; five minutes would be sufficient to show us the way and manner in which the teacher handles the subject and the class, and to show how the pupils have been trained. We can learn that in five minutes' time, but we give the classes ten minutes each that the children may think it worth while for them to come all the way to conference; and we do not want to dismiss them in five minutes, but give them ten. They should be model exercises, so that all the Sunday Schools in the stake will say, "That is the way it was done at the stake conference; we are going to do it that way too. That is the way the questions are to be put; that is the way the answers are to be given by the pupils," and so on.

The second point or aim of the Sunday School Conference is to give the visiting members of the Sunday School Union Board an opportunity to become acquainted with the condition of the schools in the stake. As you are aware, there are about 1,000 Sunday Schools. It is impossible that the members of the Union Board can visit all these schools each year. It is at these stake conferences that we wish to find out these conditions. We want to see the best class work that is done in the stake; by this we learn the condition of the other schools, if it is the best the stake can do. We don't want all the classes from the same Sunday School; but we desire to

have each class exercise from a different Sunday School, if possible, that we may see the best exercises represented by eight Sunday Schools of the stake. That will give us a pretty good idea of the condition of the others. But sometimes one Sunday School does all the class work and we cannot get an idea of the condition of all the schools through this one. We prefer to have six or eight pupils represent a class, and, if possible, have an equal number of boys and girls. Sometimes we have exercises by young men's or boys' classes, but in most cases, unfortunately, we only have girls take a part in the exercises.

The next point from which we can obtain our information as to the condition of the Sunday Schools comes from the reports of the superintendents of the different schools. These reports should be based upon the twenty-one questions which are contained in the Sunday School Treatise. A written report should be received from those schools where the superintendents or their representatives cannot be present, this written report should cover the twenty-one points mentioned. While the exercises are going on, or between the meetings, the visiting brethren can take these reports, look them over and see what the condition of each Sunday School is. That is what we come for, my brethren and sisters, to get a correct understanding.

The third object of the Stake Conference is to give the visiting members of the Union Board an opportunity to give instructions. These instructions are based upon the notes which we take while witnessing the class exercises, or while listening to the reports, which are made, or while examining the written reports. And then again, I myself have thirty-two points on Sunday School work to select from whenever I visit a conference; sometimes I take up one point and sometimes another, as the Spirit of the Lord may impress me, or the circumstances may require. Brother Goddard has twenty points, and so on. Now from these points which we already have and from the notes which we take during the exercises we have plenty of material upon which to base our instructions.

The way this convention is being conducted is a pattern exercise for all our stake conferences. There has been promptness in everything that has been done up to this time.

Brother Reynolds will next present the program for the Stake Annual Conferences of 1899, and I therefore leave the rest for him to say.

Question: Would you recommend the holding of the stake conference in two or more places in a stake where the stake is large?

Answer: That depends upon the circumstances. The work is immense and it continues to grow. I feel sometimes that more than two days is needed to get through the work. That has been my experience and I have attended a great many conferences. Where the meetings are held in more than one place, we have in many instances to repeat on the Sunday the instructions given on the Saturday.

SUNDAY SCHOOL STAKE CONFERENCES IN 1899.

BY ELDER GEORGE REYNOLDS.

For the reasons that have been stated to you by Brother Maeser, the Deseret Sunday School Union Board has thought it wise to make out a program for the Stake Annual Sunday School Conferences that will be held next year, 1899. This program will be printed; it is as follows:

PROGRAM

FOR ANNUAL STAKE SUNDAY SCHOOL CONFERENCES HELD DURING
THE YEAR 1899.

This program (which was submitted to the General Sunday School Convention, Tuesday, November 29th,) has been adopted by the General Board of the Union with the hope of creating greater interest in our Annual Stake Conferences, and in developing throughout the stakes a uniformity in the rendition of many of our choice hymns and in the recitation in concert of selected passages of Scripture, the Articles of Faith, etc.

SATURDAY—10 a. m. to 12 m.

1. Singing by the whole congregation, "Today," page 154.*
2. Opening prayer.

*The pages refer to the Deseret Sunday School Song Book.

3. Singing by the whole congregation, "The Primary March," page 166.
4. Opening remarks by the Stake Superintendent.
5. Report by a Ward Sunday School Superintendent.
6. Class exercise (Primary if possible.)
7. Recitation in concert by the whole congregation, "The Lord's Prayer."
8. Report by a Ward Sunday School Superintendent.
9. Class exercise (Primary or First Intermediate Department if possible.)
10. Select song by a Sunday School choir.
11. Remarks by members of the Sunday School Union Board.
12. Singing by the whole congregation, "Marching Homeward," page 35.
13. Benediction.

SATURDAY—2 to 4 p. m.

1. Singing by the whole congregation, "Hope of Israel," page 34.
2. Prayer.
3. Singing by the whole congregation, "In Our Lovely Deseret," (Leaflet.)
4. Remarks by First Assistant Stake Superintendent.
5. Report by a Ward Sunday School Superintendent.
6. Class exercise.
7. Recitation in concert, "The Ten Commandments."
8. Report by a Ward Sunday School Superintendent.
9. Class exercise.
10. Select song by a Sunday School choir, or a solo, duet, quartet or instrumental piece.
11. Remarks by members of the Deseret Sunday School Union Board.
12. Singing by the whole congregation, "Weary Not," page 136.
13. Benediction.

SUNDAY—10 a. m. to 12 m.

1. Singing by the whole congregation, "Come Along," page 124.
2. Prayer.
3. Singing by the whole congregation, "Sowing," page 68.

4. Remarks by the Second-Assistant Stake Superintendent.
5. Report by a Ward Sunday School Superintendent.
6. Class exercise.
7. Recitation in concert, "The Articles of Faith."
8. Report by a Ward Sunday School Superintendent.
9. Class exercise.
10. Select song by some Sunday School choir, or, solo, duet, quartet or instrumental piece.
11. Remarks by members of the Deseret Sunday School Union Board.
12. Singing by the whole congregation, "Waiting for the Reapers," page 30.
13. Benediction.

TEACHERS' MEETING.

(Sunday Noon, from 12:15 to about 12:45.)

Instructions and answers to questions by members of the Deseret Sunday School Union Board.

SUNDAY—2 to 4 p. m.

1. Singing by the whole congregation, "Gather Round the Standard Bearer," page 145.
2. Prayer.
3. Singing by the whole congregation, "The Lord is my light," page 121.
4. Instructions on the proper administration of the Sacrament, with the administration of that ordinance.
5. Presentation of the General Church and Sunday School Authorities in the manner recommended by the Deseret Sunday School Union Board.
6. Report by a Ward Sunday School Superintendent.
7. Class exercise.
8. Remarks by local Stake Authorities.
9. Remarks by members of the Deseret Sunday School Union Board.
10. Singing by the whole congregation, "Marching Home," page 128.
11. Benediction.

GENERAL INSTRUCTIONS.

1. Reports by the Ward Superintendents should be largely confined to the points given in the Leaflet published by the Deseret Sunday School Union Board on the subject, and be briefly stated.

2. Class exercises should not occupy more than ten minutes, and should be taken from as many schools in the Stake as possible. All grades should be represented to show the best class work that is found in the stake and should not consist of a mere concert recitation or a song, but should give the congregation the opportunity of seeing the method of the teacher in handling his class and subject, and of witnessing the capacity of the pupils in answering questions.

3. Solos, duets, quartets, instrumental pieces or recitations should be submitted to the Stake Superintendency for approval before they are presented at the conference.

[By a unanimous vote the program was adopted by the Convention.]

Elder Reynolds: It is usually advised that between the morning and evening meetings on Sunday a teachers' meeting be held, lasting about half an hour. It is not good to hold them too long, but sometimes half an hour is not sufficient. These meetings simply consist of prayer, instructions by the members of the Deseret Sunday School Union Board, and answers to questions put by the teachers and officers present, and the benediction.

For a couple of minutes I desire, as a member of the general committee, to make a remark or two with regard to some of the questions that have been sent in to be answered. There is not time enough, were this convention to last a whole week, to answer all these questions; therefore, they are being filed away and answers to many of them will appear in the *Juvenile Instructor*, commencing with the first number of the next volume. I wish to draw your attention to the fact that we find that many of these questions never would have been asked had those who asked them been in the habit of reading the "Treatise" or the *Juvenile Instructor*, for the answers may be found in the "Treatise," and numbers of others have already been answered, some of them more than once, in the articles that have appeared in the *Juvenile Instructor*. It seems rather remarkable to me that, while we are so anxious to do our duty and do it well, that so many of us neglect the organ of the Deseret Sunday School Union, neglect to read its pages, especially those that are entirely devoted to the Sunday School work. Why, I incidentally heard, since this convention commenced,

that there is one Stake in Zion wherein. not one member of the Presidency of the Stake, not one Bishop, not one Bishop's Counselor in that whole Stake subscribes for the *Juvenile Instructor*. I certainly must say that I wonder, under such circumstances, how the local officers can be of much help to the local Sunday School authorities. I do not believe that I am out of place in urging my brethren and sisters who want to do their full duty as Sunday School officers, to consult the pages of the *Juvenile Instructor*, for much valuable instruction on Sunday School matters is therein given by the General Superintendent or by some of his associates of the members of the Board.

Question: What shall be done during the Saturday evening of the Sunday School Conference.

Answer: As a rule, I am in favor of holding a meeting; but owing to varying conditions this rule cannot always be observed, but I believe it can in a majority of cases.

OUR APPROACHING SEMI-CENTENNIAL CELEBRATION.

ELDER JOSEPH W. SUMMERHAYS.

Fifty years will have elapsed in December 1899, since the first Latter-day Saints Sunday School was commenced in the Rocky Mountains. A committee has been formed and have had under consideration the advisability of holding a Semi-Centennial Celebration to commemorate the anniversary of that event.

That we might have the backing of this Convention in regard to holding this Celebration, it is moved and seconded that during the year 1899 we hold throughout the Church a Sunday School Semi-Centennial Jubilee, to commemorate the event spoken of, and that each Delegate of this Convention help to make the Jubilee a grand success. All who favor this proposition will please make it manifest by raising the right hand. (Vote unanimous.)

The time of holding this Jubilee next season will be determined later

on, as we cannot now do it; the program will also be announced at some future date.

It is not necessary for me to go through the history of the Sunday School movement from the second Sunday in December, 1849, till the present; the time will not permit even if I had the ability and inclination to do so. The history, however, when it is compiled, will contain very many valuable items and will prove very interesting.

We think that now is a good time to commence to collect Sunday School data and history; and to enable us to do this, we would be glad if, as soon as possible, each Sunday School throughout the Church would send to the Union Board, care of the Secretary, a history of its organization; also that the superintendencies of the different Stakes would send a history of their organizations. We would also be pleased to have the names of all those who have been workers in the Sunday School for 25, 30, 35, 40 and 45 years, with experiences and incidents of their Sunday School labors. If any one has knowledge of a Latter-day Saint Sunday School having been established before the year 1849, no matter where, we would be glad to get the particulars.

It is intended to enlarge the committee of this celebration, and to have sub-committees throughout the various Stakes of Zion. We will attend to this as soon as we clear the table of the work of this Convention.

Question: Why are not other Stakes of Zion besides Salt Lake Stake recognized by a membership on the Union Board, especially by the near Stakes?

Answer: Of our Union Board, Brothers Tanner and Fjeldsted are of Cache Stake; Brother Kimball, of the St. Joseph Stake, Ariz.; Brother Lyman, of Tooele; Brother Teasdale, of Juab, and at the time Brother Maeser was chosen a member of the Board he belonged to the Utah Stake of Zion.

THINGS THAT SHOULD AND THINGS THAT SHOULD NOT BE TAUGHT
IN OUR SUNDAY SCHOOL.

BY GENERAL SUPERINTENDENT GEORGE Q. CANNON.

There are a number of questions before us, a few of which have been touched upon this afternoon, and if we can get time this evening there is one subject particularly that I would like to speak upon also. I have been much surprised at the character of questions that have been propounded and concerning which answers have been desired, in some instances coming from quarters that we would not expect; and I feel as though something should be said on this subject before the convention adjourns.

Many questions come up from theological classes—questions that are, to say the least, somewhat abstruse, and concerning which there is no written revelation; questions, too, that are not pertinent at all to the work of the schools. I was stopped yesterday afternoon by a young man, who wanted to know whether Adam was the father of our Lord and Savior—whether he was the being we worshiped, etc. Now, we can get ourselves very easily puzzled, if we choose to do so, by speculating upon doctrines and principles of this character. The Lord has said through His Prophet that there are two personages in the Godhead. That ought to be sufficient for us at the present time. I have heard during my life a great many speculations concerning the personage of the Holy Ghost—whether he was a personage or not. But it has always seemed to me that we had better not endeavor to puzzle ourselves or allow our minds to be drawn out upon questions of this kind, concerning which the Lord has not revealed perhaps all that we desire. When men give themselves license to do this, they are very apt to be led along into error and imbibe ideas that are not sound.

The people who are called Theosophists have a great many ideas concerning reincarnation. I remember, when I was a boy, hearing Elders who considered themselves in pretty good standing in this Church talk about men having different probations. At that time there was not much known in America concerning theosophy; in fact, the name was not even known. Since then we have had believers in and lecturers upon theosophy come to America, who have propagated their ideas concerning reincarnation. It is a theory that some of our people indulged in formerly, and I understand that some who call themselves members of the Church are given to such ideas at the present time. I think it very unwise, and something that will result in darkness, to have our Sunday School classes indulge in speculations of this kind. Let

the teachers in the classes confine themselves to that which God has revealed, and repress as much as possible all these improper inquiries that cannot be answered from the word of the Lord. We can indulge in a great many theories, if we give way to that kind of a spirit; but it is very improper, and I desire that you may all be on your guard in this direction. Young people are frequently inclined to ask questions about things they are desirous of knowing, which is all proper enough if we can obtain knowledge that is reliable; but let us not try to find out mysteries. If men have received revelations concerning things that the Lord has not revealed to His people, they ought to hold their tongues about such matters; because if God gives men knowledge concerning things which He has not authorized His servant who holds the keys to reveal, they have no business to teach it as doctrine. There are many things which God reveals to His servants from time to time, but a wise person who has a revelation that is trustworthy will not go around telling it and teaching it as doctrine, because the same Spirit, if it be from the Lord, that reveals such things, would also teach that such a course would be very improper. There are many things which God has revealed that are unlawful for men to utter. No doubt, He does now reveal things of this kind from time to time to those who have faith and who are chosen vessels; but you may rest assured that where there are any of that class, they are not around propagating these ideas, whispering them and telling them to people as truths that they ought to understand; the Spirit of God will not prompt any such thing.

Concerning the doctrine in regard to Adam and the Savior, the Prophet Brigham taught some things concerning that; but the First Presidency and the Twelve do not think it wise to advocate these matters. It is sufficient to know that we have a Father—God the Eternal Father, who reveals Himself by His Holy Spirit unto those who seek unto Him; and that Jesus Christ is His Son, our Redeemer, the Savior of the world. If we confine ourselves to the facts as they are written in the word that the Lord has given unto us, we will do well. I would therefore say to all the brethren and sisters, refrain from indulging in these speculations; it does not lead to good. Do not indulge in the asking of foolish and improper questions. The Lord has revealed enough to keep us busy if we but study His word.

I do wish to impress upon everyone connected with this Sunday School movement the great importance of teaching our children purity. Let us raise a pure generation, a virtuous generation. Oh! how dreadful it is to have our young people commit such sins as some do! How painful to hear of young men going on missions and having their consciences pricked after they get away, and writing home and confessing they have committed sin! When they get to preaching repentance to the people, then their transgres-

sions rise before them and they realize their own condition. My brethren and sisters, let us who have in our hands these children, numbering over one hundred thousand, teach them virtue. We have been told in these meetings how we shall manage our schools and the manner we should train our children; but I tell you I would rather have everything in the shape of techicality, rules and regulations swept away, if necessary, which is not, and have our boys and girls taught virtue. Teach our boys to be virtuous! Teach our girls that they had better lose their lives than their virtue; for it lays at the foundation of everything in life, both here and hereafter. I cannot impress this too much upon you. I am desirous that that which has been said to you by the various speakers should be remembered, and that you should carry it out; but above everything else, deeper than everything else, more important than everything else, is to inculcate virtue and make our boys feel that they had better be killed than to commit sin, defile themselves and ruin their prospects, because I tell you the boy or girl who is un-virtuous loses power with God and with himself or herself; it is a drawback through one's whole life. Let us then train our children in virtue; let us inculcate purity—purity of thought as well as of act.

TUESDAY EVENING.

- 7:00 Singing practice of the following Songs: "Ere the Sun Goes Down," (Page 132); "The Lord is my Light," (Page 121); "Hope of Israel," (Page 34)..... By the Congregation.
 Cornet Solo, "Alice, Where Art Thou?"... Prof. John Held.
- 7:30 Opening Prayer..... Elder L. C. Pond.
 Song, "Sowing," (Page 68)..... By the Congregation.
 How to Prepare a Sunday School Lesson,..... Elder Newton E. Noyes.
- 7:45 Remarks First Asst. General Supt.
 George Goddard.
 Tenor Song, "Beyond this Vale of Tears,"..... Elder George D. Pyper.
- 8:00 The Bible in the Sunday School..... Elder George Teasdale.
- 8:30 The Book of Mormon in the Sunday School..... Elder John M. Mills.
 Song, "Humbly Before Thee,"..... Mrs. Nellie Druce Pugsley.
- 9:00 Remarks on "Word of Wisdom,"..... General Supt. George Q. Cannon.
- 9:20 Reading of Reports and Resolutions..... Elder L. John Nuttall.
- 9:25 Song, "America,"..... By the Congregation.
- 9:30 Benediction President Joseph F. Smith.

HOW TO PREPARE A SUNDAY SCHOOL LESSON.

BY ELDER NEWTON E. NOYES.

We are in attendance at this Convention that we may receive instructions which will prepare us to do better work in the Sunday Schools of Zion. The subjects that have been, and which will be discussed here, are for the purpose of giving information which will unify the Sunday School work.

The preparation of every lesson that the teacher has to conduct is important. How to prepare this lesson is the great question. This subject is one around which cluster many others. Success in this means success in others. If one teach it is necessary that he know how to teach. Teaching, it is said, is an art; it is also a science. I do not wish to frighten any one by this term "science." It only means a careful, simple, systematic arrangement of work in hand: with this science, teaching becomes an art. A necessary step to precede the immediate preparation of the lesson is—right living. The successful planter looks well to the cultivation of the soil before he sows the seed. So the teacher who has his work at heart, prepares to teach. He does not hesitate to make sacrifices; he obeys the Word of Wisdom; he pays his Tithes and Offerings; observes the Sabbath day; in short, he lives the life of a Saint, and as far as possible, places himself in a condition that the Spirit of the Lord may rest upon him and give him such thoughts and such desires, as are necessary in the preparation of the lesson in hand.

Being led by the Holy Ghost, there is no danger of giving incorrect teachings, or of introducing matter which is foreign to the subject. This first step complied with, the teacher should ask—what is this lesson intended to teach? To the answer, his preparation should be in accordance therewith. Few are the teachers who can succeed in Sunday School work without thoughtful study. An exhaustive accumulation of material is imperative. Every teacher needs a fund of knowledge from which to draw; the more extended his knowledge the better able he will be to successfully present the lesson—other things being equal. From what sources is the material to be accumulated? The answer can be given when the subject is known. If it is a Book of Mormon topic, in that book the research should begin. "In the preparation of a lesson," says an eminent educator, "Go into the subject, around it, and away from it." The sources for the accumulation of material for Sunday School teaching are (1) the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price; (2) references

from other church works; (3) history, biography, science, etc., providing the information bears directly on the lesson. The confidence of a class in a teacher, will rise or fall with the thoroughness and freshness of his knowledge. Students like to listen to a teacher who can tell them something. Dr. Baldwin says: "I fear a man of one book." Poverty of thought on the part of the teacher will detract from his teaching power. Dr. Arnold, of Rugby, when asked why he prepared so carefully lessons which he had taught for years answered that he wanted his boys "to drink from a running fountain, and not from a stagnant pool."

The third step is the arrangement of the material. Can all of the collected data be used? In what order should the points be presented? Material does not make the building; it is only for the making of the building. The points should be arranged in a systematic order. The mind refuses to receive, let alone retain, isolated knowledge, knowledge that is disconnected in its relationship to some other knowledge. Ideas, thoughts, and subjects should be linked together. The last lesson should become a part of the present one.

The fourth step. Study the thoughts and truths carefully until the language becomes easy and familiar. The language of the teacher should not be higher than the language of those whom he is teaching. Following the steps mentioned above, what will be the effect on the teacher, and on the pupil? First, it enables the teacher to gain time. Through the lack of punctuality much time is lost, but far greater is the loss resulting from a lack of proper preparation. The prepared teacher sees the beginning and the end, and works in sunlight clearness. It has another important effect. It creates in the teacher a love for the work. Who is the teacher that does not love the Sunday School? Is it not he who has neglected his duties as a teacher? Let a teacher begin to drag, to slight the lessons, and it will soon be manifest to the superintendent, and to the class. What effect does the teacher's preparation exert on the pupil? First, it arouses an interest in him. When the pupil sees the teacher knows the lesson, he becomes interested. The influence and example of the teacher on the pupil is marvelous. Secondly, it promotes activity. An ambitious teacher will have an ambitious pupil. Thirdly, it induces the student to a further study. He is anxious to seek for knowledge and to learn the ways of God. The ultimate aim of the Sunday School lesson is to implant in the heart of the pupil a testimony of the great latter day work.

REMARKS

BY FIRST ASSISTANT SUPERINTENDENT GEORGE GODDARD.

I am very thankful, my brethren and sisters, for the privilege of making a few remarks. I feel grateful to my Heavenly Father for what I have seen and heard yesterday and today. I feel thankful for the privilege of being identified with so many good, faithful, devoted servants of the Lord, who are connected with our Sunday School Union Board, and with the hundreds of others that are equally faithful in the Sunday School work. Those that are here present tonight, I presume, represent about one-seventh of the entire number of Sunday School workers in the Church of Jesus Christ today. All these work without fee or reward, only as they obtain it from their Heavenly Father in the bestowal of that good Spirit which He gives to all His faithful children. I can see at the back of these brethren and sisters over one hundred thousand children of the Latter-day Saints who are looking up to them to be trained in the nurture and admonition of the Lord.

Much has been said on the subject of the Word of Wisdom. I want to refer you to the times in which we are living, fraught with big events. Look at the political atmosphere throughout the universe; note the signs of the times, which indicate to us as clear as the noon-day sun that the coming of our Savior is near. And just as sure are we of this fact as were the Saints that lived prior to our Savior's coming in the flesh. They knew of His near approach, and so do we know of His second approach. Hence our anxiety that our children be trained to walk in paths that will be pleasing to our Heavenly Father, and that they may present a mighty phalanx when the thousands and tens of thousands will rush to Zion for safety.

I am looking for great results from this Sunday School Convention. The Spirit of the Lord rests upon the teachers, superintendents and workers of our Sunday Schools in this audience. And I will predict that if they have not hitherto overcome their weaknesses, they will go forth from this house and from this convention with a determination that from this time their conduct shall be in accord with the qualifications which are so necessary for every teacher and superintendent to possess. We are looking to you to train these one hundred thousand children to abstain from strong drink, tobacco, etc. Not one saloon will be permitted to live in the settlements of the Latter-day Saints, and those gambling hells will close up.

That is one of the results, my brethren and sisters, that I am looking for and expecting as the result of the persistent determination of our Sunday School workers.

A word or two now about the singing. God bless the good singers. We have had some beautiful singing during this convention. It has been a cheering time for us all. Be kind enough to sing with your children when you get home to your schools. Train every one of your children to sing, and encourage them to take good care of the books and not destroy them.

God bless you, brethren and sisters. I feel happy on this occasion. It fills my soul with joy, and I know that grand results will flow from this convention; and that it may be so, I ask every one of you to respond to my desire by saying Amen. (Amen by the congregation.)

THE BIBLE IN THE SUNDAY SCHOOL.

BY APOSTLE GEORGE TEASDALE.

I am not acquainted with a more valuable book than the Holy Bible. It is a wonderful book, and eminently adapted for the Sabbath School in every class from the Primary Department up. I wish to draw your attention to a few testimonies concerning this book showing its adaptation: First, Paul writing to Timothy, says, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II. Tim. 3: 15.)

I understand the object of the Sabbath School is to impress upon the minds of the students the glory of a well spent life. It is to inform them that the natural life is to love God and keep His commandments, and that it is unnatural to reject the commandments of God; to show them the value of being in the favor of Jesus Christ, the value of having a good character, and of having faith and confidence in our Father and our God.

It seems to me that this wonderful book covers everything from the cradle to the grave. Let me here refer to the testimony of Solomon, the

wise man, (Ecclesiastes 12th): "Remember thy Creator in the days of thy youth, while evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them." Again, "Then shall the dust return to the earth as it was and the spirit shall return to God who gave it." And then his conclusion of the whole matter: "Fear God and keep His commandments: for this is the whole duty of man; for God shall bring every work unto judgment with every secret thing whether it be good or whether it be evil." In this simple chapter we are impressed with the value of remembering our Creator when we are young, serving Him and keeping His commandments, and our spirit returning to our Father in heaven in death and being judged by the deeds done in the body; we have to overcome and make good records for our own sakes. The Bible teaches us the necessity of being taught of God. I do not see how it is possible that we can be of any benefit to the rising generation unless we are, and unless we possess the fellowship of the Spirit of God, for we cannot do without it. No matter what our position in life, we require the guidance of our Father in heaven; to have implicit faith and confidence in Him, and we should strive to please Him. We want to impress upon the children the simple stories of life from the primary class upwards, the value of being willing and obedient. "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee," is the commandment taught in the Bible. And how necessary it is to love father and mother, to live a natural life and possess natural affections.

We learn from the sacred Scriptures that there are two powers, the power of good and the power of evil, and that by accepting the doctrine of Christ and adopting its principles it gives us purity of character; that by following His instructions we shall be enabled to overcome our bad disposition and improve our character. The reward is a glorious resurrection; that is the glory coming to the willing and obedient who make the record of a well-spent life. We must impress upon every scholar in every class the necessity of loving God, loving righteousness and truth. The Bible is the fit book for every department. For as the scholars advance we can show them the value of virtue, the value of chastity, purity, and of being just; also the hideousness of sin. Is not this our object and mission in the Sunday School?

During the time I was presiding in the Juab Stake of Zion, I was the Stake Superintendent of the Sunday Schools, but when at home, in Nephi, I always had my class. It was the Primary class. We had a chart entitled "From the Cradle to the Grave." I found it very effective, just that simple chart. If ever the children got a little restless, I always referred them to something on the chart. This secured their attention. Questions were

asked the children and they explained the pictures. They got quite an understanding of the subject from the pictures. I have found charts very valuable in teaching the young. Using the Bible, we have the history of Joseph, of Daniel and others, to impress upon the students the value of moral courage, of perfect trust and faith in the living God; and that, I consider, is our mission to advocate a living faith in the only true God and Jesus Christ. The Apostle James said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This should encourage us all, teachers and students, to ask for wisdom.

I presume the Jews are the most virtuous and moral in their lives in the marriage relation, because they carry out the instruction that God gave them through Moses in Mount Horeb for all Israel ages ago. Now, if we understood these principles as we should do, for we are of the house of Israel, we would appreciate more highly the value of the Bible.

My beloved fellow-laborers, search the Scriptures. Jesus Christ said, "In them ye think ye have eternal life: they are they which testify of me." Holy men of old wrote and spoke as they were moved upon by the Holy Ghost. We are favored with that Spirit; it is our key to the Scriptures; and if we carry out its teachings we will have the favor of God. As we are true and faithful in carrying out His counsels and live the principles of righteousness, so He will give unto us line upon line, precept upon precept, here a little and there a little, until we shall become filled with a knowledge of God, whom to know is eternal life. Amen.

THE BOOK OF MORMON IN THE SUNDAY SCHOOL.

BY ELDER JOHN M. MILLS.

If I were going to teach a Sunday School class in the Book of Mormon, I would first want to give my pupils a general understanding of what the course is. I would want them to know something about the origin of the record, something of its history, something of its destiny. I would acquaint them with the fact that the Book of Mormon is a history of the people who lived upon this continent from 600 years before Christ until 400 years after

Christ. I would tell them of the prophets that lived and held the plates, and that Ammaron could find no man worthy to receive the records from him, and consequently buried them in the hill Shim. I would speak to them concerning the words of Ammaron to the ten-year-old boy, Mormon, "I perceive that thou art a sober child. Continue to be studious, remembering the things that happen in thy day, and at the age of twenty-four years, go to the hill Shim and find the hidden records." Following the history of this boy, we can see him carried by his father, the succeeding year, into South America. Because of his integrity and the strong character he possessed, he was made chief captain of all the Nephite armies at the age of fifteen. He was prayerful, and led the army to victory till his soldiers boasted in their own strength and refused to acknowledge God's hand in their deliverance. When he reached the age of twenty-four, Mormon took the records from the hill Shim and began an abridgement. Before finishing it, he fell in the final battle at Cumorah, leaving his son Moroni to finish his work.

My next desire would be to show my pupils that this record, finished and hidden up in the hill Cumorah by Moroni, gave a brief account of Lehi's travels from Jerusalem to the promised land. I would show them that Nephi, the son of Lehi, made plates soon after arriving on the land of promise, on which to record their history; the large plates, for the kings, and the small plates for the records of the prophets. Nephi, knowing that he must soon go down to the grave, appointed his brother Jacob as an ecclesiastical ruler, making him a prophet-historian, and giving to him the small plates. The people loved Nephi so well that his successors in the kingdom were known by his name, as II Nephi, III Nephi, IV Nephi, etc. The writings of the prophets we have, in their purity, in the first part of the Book of Mormon. When Nephi became old he gave the plates to his brother Jacob. In his old age Jacob gave them to Enos, and Enos to Jarom, Jarom to Omni, Omni to Amaron, Amaron to Chemish, Chemish to Abinadom, Abinadom to Amaleki, and Amaleki not having any of his own family on whom he could bestow this sacred treasure, gave the plates, completely filled up, to King Benjamin. These same plates may be followed from King Benjamin through the hands of the kings, chief judges, and historians into the hands of Ammaron, the prophet, who hid them in the hill Shim.

Moroni tells us that the Lamanites, after having killed the Nephites, had not lost their desire to shed blood, but fought among themselves, and great were their battles! All the records they could find were destroyed in their desire to blot out every vestige of Nephite theology. We are told by the history of the Indians that after this spirit of bloodshed had ceased its work, Huimattzin, an astronomer, who lived 660 A. D., asked the people to gather up their records and books of parchment that they might be com-

piled into one book in order to preserve the history of their ancestors. Manuscripts and plates were brought together and the Teoamoxtli, (Holy Book,) was made. These records were on this continent when the Catholics came, but time is too short to tell why they burned them. These records gave an account of Quetzalcoatl, who ministered unto the people and gave them blessings and promises, departing from them with the promise to return and rule over them at some future day.

After giving the pupils this general statement I would take up the Book of Mormon in detail, studying it chapter after chapter, taking good care not to weary the younger pupils with chapters beyond their comprehension; rather would I omit these. I would precede each recitation by an animated review of the last lesson, going back, occasionally, eight, ten, or twenty chapters and, in fact, no harm can be done by reviewing from the beginning now and then. The teacher should know his subject, should know everything contained in the chapter assigned for preparation, and then he can lead his pupils through the history. When the narrative is well learned, the places in which events happened, located, the doctrine presented can be taught with force and life. It has been made concrete instead of being abstract. After this is done, internal and external evidences of the divinity of the book may be considered.

To teach the doctrine of prayer I would go to the story of Alma, who was brought into bondage for preaching the words of Abinadi, the prophet. He went from the waters of Mormon with his newly organized church over into the valley of Helam. King Noah and Gideon who were still living in the city of Lehi-Nephi, discovered that the Lamanites were coming upon them. This was in fulfillment of the words of the prophet Abinadi. Gideon and Noah united their erstwhile divided energies in trying to make their escape. After fleeing for some distance the Lamanites came dangerously close to King Noah and his people, and he commanded his strong men to go with him, allowing weaker men, and the women and children to remain behind to be destroyed by the Lamanites, but when the fair daughters of Nephi appealed to the Lamanites for their lives, they were permitted to return again to their city and occupy it under certain conditions of bondage, the Lamanites putting themselves under oath not to kill the Nephites. Afterwards, the Nephites administered wine to the Lamanites and made their escape to the city of Zarahemla. The Lamanites followed them and were lost in the wilderness. In their wanderings they found the priests of King Noah who, joining them went over and discovered Alma and his people. The Nephites humbled themselves in prayer but in fulfillment of another prophecy uttered by Abinadi they cried long and loud till Amulon, the wicked priest, prevented them from praying any more by promising death to him

who should be found praying. Alma's people no longer prayed from their lips but from their hearts the prayers ascended. Then God came to their rescue and said, "Lift up your heads and be of good comfort for I know of the covenant which ye have made unto me and I will covenant with my people and deliver them out of bondage." A deep sleep came upon the Lamanites and the Nephites made their escape.

Going further into this subject of prayer we can find young Alma after his conversion and after he has preached for years among the Nephites, receiving much persecution, going to the land of Antionum among the apostate Zoramites. There we find Alma sitting in the beautifully adorned church, having in its center the Rameumptom, or holy stand. As he sits in the congregation, watch the surprise that comes over his face when he beholds a well dressed man ascend the Rameumptom and thank God that he has shown them that there will be no Christ, and that they are not like other people. There we have a sample of a bad kind of prayer. Alma leaves the church in sorrow, goes to the hill Oneida and is approached by the poor, who say they have been cast out of the church. "We have labored diligently to build churches and because of our poverty we are not permitted to enter them to worship. We cannot pray to our God because we cannot enter the Rameumptom;" but Alma tells them that the Rameumptom is not the only place where man can pray; but that the woods are God's temples. "Yea, cry unto him for mercy; for he is mighty to save; yea, humble yourselves, and continue to pray unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses; yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields that they may increase. But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness; Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need, I say unto you, if you do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith."

There is nothing more interesting than the story of the two thousand young men. They led the Lamanites out into the wilderness, who in turn were followed by the Nephites, under Antipus, and after traveling for some distance, Helaman, their leader, said unto them, "My sons, what shall we do?

Possibly the Lamanites have turned upon the Nephites." The boys said, their mothers had taught them to pray and if they would have faith in God he would deliver them and fight their battles for them; "therefore let us return for fear the Lamanites have turned upon Antipus and his men." On their return they found that Antipus had been slain and his men left without leaders, with the Lamanites spreading destruction among them. But immediately these boys, in their teens, commenced the work of death. They fought desperately, and after a terrible battle, were counted and none had been slain.

By bringing up the conditions under which people prayed, their prayers can be understood better. Consequently I would allow the history of the people to precede the doctrine.

In showing the destiny of the book I would like to go to the account of Enos, showing first who Enos was, considering his parentage etc., and then I would go into history and follow him as he journeyed into the woods to hunt wild beasts, when the thoughts of eternal life, of which he had heard his father Jacob, speak, sank deep into his heart, he knelt down and began to pray. He prayed the whole day long and when night came he ceased not to pray, and the voice of the Lord said unto him, "Thy sins are forgiven thee." Enos said "Lord, how is it done?" "Because of thy faith in Christ whom thou hast never seen nor heard. And not many years shall pass away before he shall manifest himself in the flesh, wherefore, go to, thy faith hath made thee whole," and Enos fell upon the ground and prayed for the Lord to preserve his people against the Lamanites. But the Lord said, "inasmuch as your people shall live a life of righteousness they shall be protected; but if they go into wickedness the Lord shall destroy them." Enos said, "If by any means my people shall fall into wickedness and shall be destroyed, grant unto me the promise that this record we are writing may be preserved and brought forth again to the Lamanites at some future time. The Lord said, "This has been the prayer of thy forefathers and because thy faith is like unto theirs these records shall be preserved and given to the Lamanites at some future time."

After finding out so clearly what the destiny of this book is, through the account just related, and other statements made by Mormon and Moroni, which I shall not have time to relate, I would go into Indian tradition and show that Mr. Colton, who wrote in London, in 1833, gives an account of the Indians who are looking for the coming forth of the book which had been lost to them for so long a time, concerning which they have been given such definite promises that the book would be restored to them in the due time of the Lord. I would like to give some of their traditions regarding Christ, but time will not permit.

The Book of Mormon can be taught in all grades; but in giving lessons, do not, teachers, read them to the smaller pupils, but be absolutely familiar with these lessons in order that you can tell them the story and arouse a spirit of interest. You must have that same spirit yourself, or you cannot give it to them. I quote Brother Maeser when I say: "The teacher cannot give what he has not got himself." A teacher cannot afford to be unstudious, expecting the Spirit of the Lord to bring to his mind things to be said which he has never stored away; but he must first put them in his own mind, then the Spirit can aid him in bringing them forth; but he must not depend on the Spirit to do it all. As no teacher should teach without that Spirit, let us be prayerful and earnest in order that we may have it with us when we go before our classes, let us be humble and purify ourselves, both body and intellect, in order that the Spirit of God may dwell with us. Amen.

THE WORD OF WISDOM.

CLOSING REMARKS OF THE CONVENTION BY GENERAL SUPERINTENDENT
GEORGE Q. CANNON.

(Elder George Reynolds read a number of questions that had been submitted on the subject of the Word of Wisdom.)

President George Q. Cannon said: I shall not attempt to answer these questions seriatim, but in my remarks I may cover many of them, if not all.

The subject of the Word of Wisdom is one that has been widely discussed among us, and many efforts have been made, at various times in our history, to bring about an obedience to the counsels of the Lord on these points. We have from time to time worked up enthusiasm respecting this, and a great deal of zeal has been manifested by many of the members of the Church. Some have entered very spiritedly into the observance of the Word of Wisdom, and have appeared to be so enthusiastic that it might reasonably be calculated they would hold out to the end in their observance of that Word; but in many instances they have relapsed and have gone back again to the use of the articles against which the Lord has spoken. Perhaps some of us have in our own persons the experience of which I speak. In the Sunday School there has been a determined effort

to enforce, as far as possible, the observance of the Word of Wisdom. I myself have not shared altogether in the efforts that have had the appearance of compulsion or of bringing pressure to bear upon individuals to have them observe these precepts. I have not felt to do this, either in a public capacity or as a private individual in my own family. At the same time I think it is very necessary that in our Sunday Schools there should be some rules enforced; so that we may not be all swept away with this demoralization, which sometimes comes in periods, in spasms, over the community. You no doubt have noticed that there are times when there seems to be a revival, and people feel very strict in regard to the Word of Wisdom; but after awhile that feeling subsides and a feeling of carelessness and indifference follows. As I have said, I have not at any time shared in adopting extreme measures concerning this matter. I have, of course, endeavored to use my influence to the extent that I had influence; I have endeavored by example to enforce the Word of Wisdom; but I have never talked about it in my own family much. I do not know, however, of one individual in my family that violates the Word of Wisdom, except perhaps in the eating of meat. I have not felt as some of the brethren have in relation to making the observance of the Word of Wisdom a test. I have known this test to be applied when I did not altogether sympathize with it, but I have said nothing. In the Sunday Schools, however, I have felt that we should be exceedingly strict. I want to put this question before you this night with some degree of plainness, and give you my reasons why I think we should be strict. I have felt very deeply on this subject, and have felt that I was, with the Lord's help, going to endeavor to find out if we cannot adopt some plan among the Sunday Schools that will be more effective than anything that we have yet tried in the history of our Church.

We have now for some sixty-four years been teaching the Word of Wisdom, and great efforts have been made to have it observed strictly in the Church. In traveling throughout our settlements I have been compelled, from that I have seen and heard, to conclude that no very great progress has been made among the Latter-day Saints in carrying out this principle. I have been not only surprised, but grieved, to find how commonly tea and coffee are being used among some of our leading families; and I have had reason to believe that tobacco has been used, although not so much under my observation; to how great an extent liquor has been used I am not prepared to say. Noticing all this I have asked myself the question, and I ask it now of this convention, how long will it take us to conquer the habits that are spoken so much against by the Lord in the Word of Wisdom? If we have now been nearly seventy years struggling with this one commandment and have made no more progress than we

know to have been made, when can we hope that it will ever be observed by us as a people? For myself I may answer plainly tonight that I despair of its ever being obeyed, unless there is something more thorough done than has been done. I have heard President Young speak as eloquently and powerfully upon this subject as a human being could do. I have seen the whole people stirred up under his burning words. Great results have followed for awhile. But after a time a relapse has set in, and the people have gone back to their old habits as much as though he had never talked. I have heard other Elders and Apostles—strong men, powerful men, influential men—preach sermon after sermon, stirring the feelings of the people up in relation to this principle. But in a little while the effect would pass off again. It is the recollection of these things that leads me to the conclusion I have stated. I almost despair—I need not say almost, I do despair—of anything ever being accomplished by the methods that we have adopted. I therefore feel to say to all who drink tea and coffee: Go ahead with your drinking! To every man that smokes and chews tobacco: Go ahead with your smoking and your chewing, if you want to! You have had the word of God told you often enough. You have heard what has been preached by the prophets and servants of God, and if you still want tea, drink it; if you want coffee, drink it; if you want tobacco, smoke it or chew it, and go your own way; and if you want to get drunk, do the same! I feel as though I never wanted to say a word from this time forward to any adult in this Church on this subject. Let them go. Why should we wear our lungs out, and our power, talking to a people who are utterly deaf to all we can say; who persist, notwithstanding all that has been said, in these practices which the Lord has told us are so injurious to us?

What then should be done? Shall we abandon the principle? Shall we say it is useless to try and stem this tide and to break up these habits? Shall we sit down and say this? No! No! But I do want an effort made by us, as Sunday School teachers and laborers. If we must use these articles ourselves, let us at least take a course to teach the children never to taste nor to use them. That, in my opinion, is the only course left. If this is not the plan to adopt, tell me, if you can, what we can do? We have tried everything else that I know of. The word of God has been given to us in plainness and power by the mightiest men that have lived in our generation. And what has been the result? Here we are contending and talking tonight, and asking the question whether men should teach in the Sunday School who use these articles—a question that ought never to be mooted in our midst! The idea of asking whether a man who goes to the school-room smoking a cigar shall be a superintendent or not! Think of it! Or whether men shall drink tea and coffee and then be teachers!

My mind has been led to think of this and to ask such questions as I have asked you, and I have become thoroughly convinced that there is only one way for this to be met, and that is, not by pledges such as have been read in our hearing here, but by endeavoring to teach our children never to touch tea or coffee, never to taste tobacco, never to taste liquor or any intoxicating drink. You will pardon me if I indulge in what may be called egotism: but my thoughts have been directed to my own experience, and I am now old enough, I hope, to escape the charge of egotism. I made up my mind in my early boyhood, when my parents taught me the Word of Wisdom, that I would never drink tea or coffee, that I would never touch tobacco, that I would never drink liquor or intoxicants of any kind. I have lived to my present age and have kept that resolution. It has been a safeguard to me. I have mingled with the world probably as much as any man in this Church, where these habits have been indulged in, where it has been fashionable and common for men to drink tea and coffee and wine and to use tobacco. But through that resolution which God inspired me to take when I was a child, and which I have strictly observed ever since, I have been preserved from this. I have been solicited, I cannot tell how many times, to drink tea or coffee: "Why can't you drink a little coffee? you are not well." I have been on the plains with our young men, all of whom drank tea or coffee, and perhaps liquor when they could get it, and I have been urged times innumerable to drink these articles; but I have never done it. Why? Because I had not the taste for them. No matter how tired I might be, I had no appetite that urged me to touch these articles, for I had never tasted them sufficiently to know their effect.

Now, if we can teach our children never to taste tea or coffee, intoxicants or tobacco, they will have no appetite to resist. I have known people taste liquor and become as fond of it as it was possible—become slaves to it, in fact, almost from the first taste of it. If they had never tasted it they never would have known the habit. When I smell coffee, it is fragrant to me, and I have no doubt if I had drunk it, there would be many times when the smell of coffee would tempt me to drink it, and it would be hard for me to resist it. On a frosty morning, if I walk on the streets behind a man who is smoking a good Havana cigar, the fragrance of the smoke is very sweet to my nostrils, though it would not be in a close room or in a coach. I have no doubt, if I had ever acquired the taste of smoking, I should be tempted many times, when now it is no temptation at all. Therefore, I say, if we can impress our children with the idea of never tasting these things or using them in any form, I think it is possible that we may raise a new generation. I try it in my family. I was going to Washington some years ago, and I called some of my children together. Twenty-one

of the children came into the room, and I talked to them upon a number of subjects. I was prompted to ask how many of them had ever tasted tea or coffee. There were only two—one remembered his mother or someboey else giving him tea, another had tasted coffee. Those were the only cases in my family. A few months ago I happened to ask one of my daughters, who is the mother of several children, whether they drank tea or coffee at home. She said, "Oh, no, father, I never taste it." I would like all my children to be that way, so that they would never know anything about the taste of these articles. I would not only like my family to be in that condition, but I would like the family of the whole Church—that is, all the members of the Church—to be the same. If mothers are determined to drink tea, let them at least try and teach their children how bad it is—make themselves an awful example to their children; tell them how much they feel that they are to be pitied because they have fallen into such a dreadful practice, and how earnestly they hope their children will never do it. And let the fathers say the same to their sons.

Now, if any of you can devise any effective plan that will meet this difficulty in regard to the Word of Wisdom, I shall be glad to listen to it. But this is my idea. I would like something to be done. What shall be done? We have had this experience of which I speak for over sixty years, and yet our stand is almost filled with questions as to who shall be considered worthy to teach in the Sunday Schools! Why it seems a terrible thing that these questions have to be asked at this late day, as though there was not spirit enough among us to understand that no man should be a teacher, no man should profess to be a minister of righteousness who breaks the word of God and deliberately sets it at naught. Is such a man fit to teach children? I would not want such a man to teach mine. I do not think any man that bears the priesthood should be guilty of these things. I should think he would be ashamed to stand up and talk in the name of the Lord when he disobeys flagrantly, openly and continuously His word, saying to the Lord in effect, "I do not care what You have told us, I do not care what You have said is good for us, I am going to do as I please."

If we continue this convention, I would like to hear the views of the brethren as to what plans they could adopt. I wish we could have the convention for a number of days yet; we are just beginning to get into the spirit of it. The time has come, however, to adjourn. But let me again exhort you, brethren and sisters, to adopt some plan that will remedy these things of which I speak, and which are a continual burden. Every time we meet it is talk, talk about the Word of Wisdom and catechise people

about the Word of Wisdom. I am ashamed of it—continually harping upon the Word of Wisdom.

I pray God to bless us all. I thank you, brethren and sisters, for coming the distances you have, many of you, to this convention, and I pray God to bless every one of you—to bless your families and all that pertaineth to you, and to bless you in your schools, for you have shown great interest in coming here. The attendance at this convention has been most gratifying; it has been a delight to see how regularly you have come and sat through the sessions. We all feel proud; the Presidency and the Twelve and the other brethren here all feel exceedingly pleased, and I am sure their hearts are all full, as mine is, of blessings on you all. I implore God to bless you in all your labors, and make you successful in saving our children and in building up a holy generation before the Lord, and that He may bless us to this end, is my prayer, in the name of Jesus. Amen.

REPORT OF COMMITTEE ON SUBSISTENCE AND INFORMATION.

To the Convention of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints, held November 28th and 29th, 1898:

Your Committee on Subsistence and Information respectfully report that:

There were 2,095 delegates reported to the convention; 1,810 of these received badges and were in attendance.

Of the 2,095 delegates 1,983 came from the State of Utah; 106 came from adjoining states; 3 came from Canada; 2 came from the state of Tennessee; 1 came from the republic of Mexico. Total, 2,095.

Accommodations were provided through your committee and the gratuitous hospitality of the inhabitants of Salt Lake City and adjoining wards, for the visiting delegates (with a very few exceptions,) and 750 lunches were served at the convention headquarters.

Respectfully,

L. JOHN NUTTALL, Chairman.

Salt Lake City, November 29th, 1898.

RESOLUTIONS.

ADOPTED NOVEMBER 29TH, 1898.

Resolved, That a vote of thanks be given by the convention to the following members and committees:

1. To the General Superintendency, George Q. Cannon, George Goddard and Karl G. Maeser, for calling this convention and submitting plans for its successful operation and for the able manner in which the convention has been conducted during its sessions;

2. To the brethren of the general committee for the excellent arrangements which have been so successfully carried out;

3. To the committee on subsistence and information for the accommodations provided for those who came from a distance, and the ever ready information given;

4. To the committee on appointments for the excellent taste and judgment exhibited by them;

5. To the committee on transportation for the accommodations and low rates secured on railroads;

6. To the committee on decoration for their labors in decorating this hall with these plants, flowers and bunting, and the comforts we have here enjoyed;

7. To the leader of music, Brother George D. Pyper, for the interesting manner in which he has conducted the singing exercises;

8. To Prof. John J. McClellan, for the sweet music rendered on the organ;

9. To Prof. John Held for his excellent accompaniments upon the cornet to give life to the singing;

10. To Brothers George D. Pyper and Heber S. Goddard, and Sisters Mabel Cooper and Nellie Druce Pugsley for singing so sweetly and effectively at the sessions of the convention;

11. To Brother Charles H. Barrell and his corps of messenger boys for the effective work performed by them;

12. To the brothers and sisters who so kindly opened their houses for the accommodation of those who were not otherwise provided for; and in conclusion to all those who took part in any manner to make this, the first Sunday School convention, the grand success which has attended its sessions.

COMMITTEES ON SUNDAY SCHOOL CONVENTION.

GENERAL COMMITTEE:

George Reynolds.	Joseph W. Summerhays.	George D. Pyper.
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COMMITTEE ON RECEPTION:

George Goddard.	Levi W. Richards.	Alice Howarth.
John F. Bennett.	Bertha Irvine.	Lutie Grant.
George D. Pyper.	Elizabeth Farnes.	Annie Owen.
John M. Mills.	Sarah Gillett.	Jessie Christopherson.
Lillie Young.	Mae Taylor.	

COMMITTEE ON SUBSISTENCE AND INFORMATION:

L. John Nuttall.	Louie Beers.	Gertrude Derbidge.
James W. Ure.	Emma Ashton.	Louise Eardley.
William B. Dougall.	Carrie Richards.	Lillian Burt,
Florence Horne.	Bertha Ashton.	Katie Case.
Leone Wardrop.	Bertha Atkin.	Josephine Woolley.
Mamie Wardrop.	Lena Walsh.	Laura Patrick.
William H. Summerhays.	Annie Gustaveson.	Belle Barton.
	Afton Young.	

COMMITTEE ON APPOINTMENTS:

George Reynolds.	George D. Pyper.	Richard S. Horne.
Joseph W. Summerhays.	Thomas C. Griggs.	W. S. Burton,

COMMITTEE ON TRANSPORTATION:

Joseph W. Summerhays.	William C. Spence.
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COMMITTEE ON DECORATION:

Hugh J. Cannon.	C. J. Thomas.
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STENOGRAPHERS:

Arthur Winter.	Leo Hunsaker.
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CHIEF MESSENGER:

H. C. Barrell.

MESSENGER BOYS:

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Ashley Wallace.	George H. Taylor.	Harold Young.
Joseph H. Parry, Jr.	Edwin F. Parry, Jr.	Joseph Price.
Raymond Bradford.	Leslie J. Sanders.	Lawrence Miner.
	Albert Ballschweiler.	

NAMES AND ADDRESSES OF THE GENERAL SUNDAY SCHOOL
AUTHORITIES. 1898.

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George Q. Cannon, General Superintendent, Salt Lake City, Utah.
George Goddard, First Assistant General Superintendent, Salt Lake City, Utah.
Karl G. Maeser, Second Assistant General Superintendent, 129 Center Street, Salt
Lake City, Utah.

George D. Pyper, General Secretary, 124 Third Street, Salt Lake City, Utah.
George Reynolds, General Treasurer, Salt Lake City, Utah.

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George Reynolds, Salt Lake City, Utah.
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Levi W. Richards, 160 C Street, Salt Lake City, Utah.
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Andrew Kimball, Thatcher, Graham County, Arizona.
Joseph F. Smith, Salt Lake City, Utah.

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James W. Ure, 16 South, Sixth West Street, Salt Lake City, Utah.
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John M. Mills, L. D. S. College, Salt Lake City, Utah.
William B. Dougall, Sr., Box 421, or 49 North, West Temple, Salt Lake
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